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# NEW TESTAMENT ABSTRACTS



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# NEW TESTAMENT ABSTRACTS

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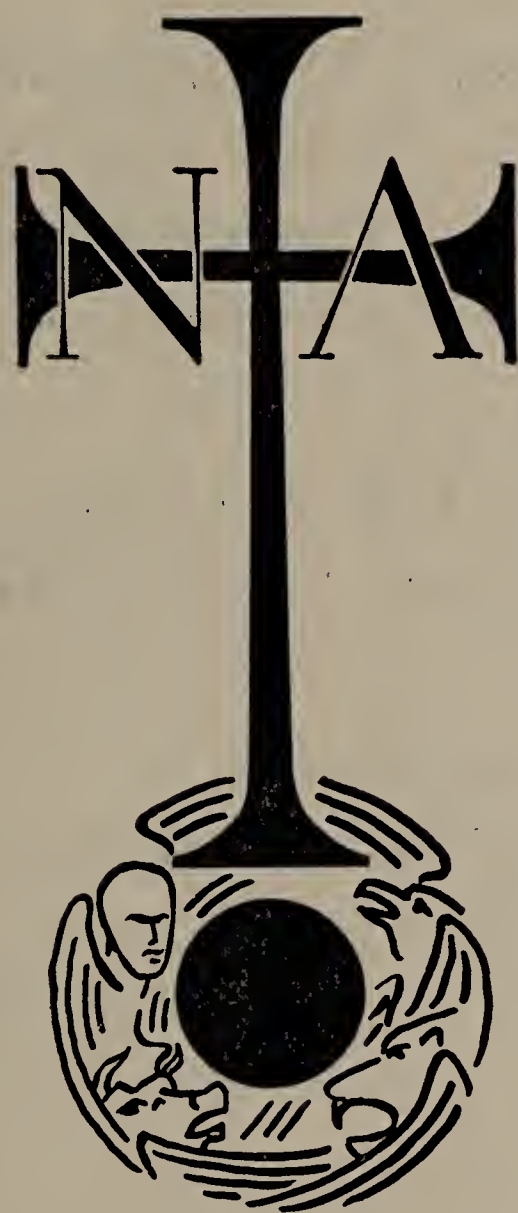
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# NEW TESTAMENT ABSTRACTS



*Tenth Anniversary Celebration*

September 14, 1966

Weston College



## PROGRAM

2:00 P.M. York Auditorium

Welcome: REV. PAUL T. LUCEY, S.J.,  
Rector, Weston College

Address: "Continuity in New Testament  
Christology"  
PROFESSOR HARALD RIESENFELD  
University of Uppsala

3:15 P.M. Weston College Chapel  
A Scripture Service of Gratitude

4:00 P.M. York Auditorium  
A Social and Reception in honor of  
REV. JOHN J. COLLINS, S.J., Editor-in-Chief  
of *New Testament Abstracts*

*We never pray for you without thanking  
God, the Father of Our Lord Jesus Christ,  
for what we have heard of your faith in  
Christ Jesus, and of the love you have for  
all God's people, and for the hope of what  
is stored up for you in heaven.*

*Colossians 1:3-5*

# SCRIPTURE SERVICE

35

Prelude: Chorale No. 3

César Franck

Processional: Praise To The Lord

Stralsund Gesangbuch, 1665

Opening Prayer

MSGR. MYLES M. BOURKE  
Pastor, Corpus Christi Church  
New York, N.Y.

First Reading: ISAIAH 9:1-7

Homily

REV. JOHN BLIGH, S.J.  
Heythrop College  
Chipping Norton, England

Response: Psalm 34:1-8

Anglican Psalmody

Second Reading: 1 CORINTHIANS 12:4-11

Homily

REV. KRISTER STENDAHL  
Harvard Divinity School  
Cambridge, Mass.

Response: Philippians 2:6-11

Anglican Psalmody

Prayer of the Faithful

REV. HENRY SHIRES  
Episcopal Theological School  
Cambridge, Mass.

Closing Blessing

MSGR. BOURKE

Recessional: Now Thank We All Our God

Melody: J. Crüger, d. 1662

Harmony: F. Mendelssohn-Bartholdy, d. 1847

Postlude: Gelobet seist du, Jesu Christ

J. S. Bach

*Reader:* REV. RICHARD CLIFFORD, S.J.

*Organists:* REV. DONALD MONCRIEFF, S.J.

REV. WALTER SMITH, S.J.



## POSTSCRIPT

To all who made our celebration so memorable we wish to offer our heartfelt thanks.

To Professor Dr. Reisenfeld for coming from Sweden to deliver his inspiring lecture.

To the participants in the ecumenical Scripture service.

To the Rev. J. V. O'Connor, S.J., Provincial of the New England Province of the Society of Jesus, whose encouragement and generosity made the occasion possible.

To our guests who honored us by their presence.

To the host of distinguished scholars from all parts of the world who wrote us and took time to comment helpfully on this or that aspect of our work.

To all those who sent felicitations personally or through others.

And especially to the Assistant Editor, Simon E. Smith and his committee. It was he who conceived, planned and directed the celebration. His efforts revealed to all that mastery of detail and selfless devotion which have been characteristic of his eight years of tireless labor for *NTA*.

Finally, we would wish to take this occasion to express our gratitude to all our staff, our abstractors, our printer, our friends and benefactors to whom we are indebted for many favors during the past decade.

THE EDITORS

# PERIODICAL ABSTRACTS<sup>1</sup> AND BOOK REVIEWS<sup>2</sup>

## INTRODUCTION

- 1r. *Enciclopedia de la Biblia* (Barcelona: Ediciones Garriga, 1963). Vol. I. A-B, xxxii pp. and 1,256 cols. Vol. II. C-Em, xxviii pp. and 1,252 cols. Vol. III. En-Hi, xxviii pp. and 1,302 cols.

(S. Munoz Iglesias, "La más reciente 'Enciclopedia de la Biblia'," *EstBib* 23 [3-4, '64] 333-338):—After evaluating biblical encyclopedias that have appeared in various languages, the author appraises three volumes of a recent Spanish series, makes some suggestions for future volumes, and finds the work in general representative of the maturity prevailing in Spanish biblical circles.

- 2r. F. W. GINGRICH, *Shorter Lexicon of the Greek New Testament* [cf. *NTA* 10, p. 274].

(C. Corcoran, *CathBibQuart* 28 [2, '66] 238-239):—Summary. Praised. The lexicon, whose scope is to give the essential meanings of only NT words, should prove of great value to those beginning the study of the Greek NT.

- 3r. G. KITTEL, *Theological Dictionary of the New Testament*, trans. G. W. Bromiley (Grand Rapids, Mich.: Eerdmans, 1964, 1965) Vol. I: A-G, xl and 793 pp.; Vol. II: D-E, viii and 955 pp.

(G. Johnston, *CanJournTheol* 12 (2, '66) 140-141):—Praised. Translation "sound." Shortcomings of original mentioned.

4. A. J. MALHERBE, "Recent New Testament Introductions," *RestorQuart* 8 (3, '65) 143-153.

A discussion of the questions which should be treated in NT introductions today precedes an appraisal of the introductions written by R. M. Grant, C. F. D. Moule, D. Guthrie and E. F. Harrison.

- 5r. J. L. MCKENZIE, *Dictionary of the Bible* [cf. *NTA* 10, p. 275; § 10-1124r].

(M. S. Enslin, *JournBibLit* 85 [2, '66] 256-258):—Praised. With amazing competence McK has achieved his purpose of giving a synthesis of the common conclusions of scholarship.

<sup>1</sup> For titles marked with an asterisk (\*) cf. *Festschriften* and Collected Works, § 11-123, and Book Notices.

<sup>2</sup> Book reviews will henceforth be grouped with periodical abstracts. In order to give a wider survey of opinion, more reviews have been included, reviews are shorter; sometimes only the reviewer's general attitude ("praised," "criticized") is indicated.



6r. ———, *Idem*.

(L. F. Hartman, *CathBibQuart* 28 [2, '66] 253-254) :—Descriptive summary. Praised. The major articles, especially those on biblical theology, are outstanding as are also those on the various books of the Bible. If these latter articles were collected and published separately, they would make an ideal manual for the course in Special Introduction to Scripture.—J. J. C.

7r. ———, *Idem*.

(F. L. Moriarty, *Gregorianum* 47 [2, '66] 343-345) :—Summary. Praised. "The articles are written from a sound historical and critical viewpoint and when a position on a controverted point is taken it generally has the support of most biblical scholars today." More might have been said about the peculiar contribution of each Evangelist to his version of the Good News. In brief, this is "an extremely competent, reasonably priced, and beautifully produced book."

8r. J. L. MCKENZIE, *The Power and the Wisdom. An Interpretation of the New Testament* [cf. *NTA* 10, p. 147; §§ 10-1125r—1127r].

(M. Hopkins, *RevBib* 73 [1, '66] 149-151) :—The book's great merit is to locate the message of the Gospels in their native milieu in order to adapt them to the needs of our contemporary society. For the most part M achieves his purpose. The chapter on demythologizing is excellent. But he often tends to exaggeration, and the chapters dealing with the Church, morality, the state and prayer present debatable viewpoints.—J. J. C.

9. O. SOFFRITTI, "Dizionari biblici et il *Dizionario biblico italiano* dell'A.B.I.," *RivistBib* 13 (4, '65) 385-392.

A large number of Bible dictionaries of all sorts, here briefly described, have been published in many countries outside Italy. The Italian Biblical Association will fill a gap for Italian readers by its publication of the *Dizionario Biblico Italiano* in which biblical theology will have the place of honor.—C. S.

10. P. VIELHAUER, "Einleitung in das Neue Testament," *TheolRund* 31 (2, '66) 97-155.

This is the first article in a series dealing with (A) complete standard works of NT introduction, (1) Protestant (which are reviewed in this article), (2) Catholic, (3-4) *Formgeschichte* and other special approaches to the NT, (5) the origin of the NT as explained by the history of primitive Christianity; (B) commentaries, monographs and articles on NT introduction. The last such survey was made in *TheolRund* by R. Bultmann in 1914.

Of the standard introductions A. Jülicher, E. Fascher, *Einleitung in das Neue Testament* (7th ed., 1931) is most progressive. W. Michaelis, *Einleitung in das Neue Testament* (3rd ed., 1961) is conservative. P. Feine, J. Behm, W. G. Kümmel, *Einleitung in das Neue Testament* (13th ed., 1964) is excellent and has a comprehensive bibliography which includes numerous foreign titles. It is

a little less progressive than Jülicher, since Kümmel is cautious, but not from any apologetic motivation, in proposing new theories. It is the introduction of today. W. Foerster, *Kurzgefasste Bibelkunde des Neuen Testaments* (1952) is a small, attractive volume which furnishes rather detailed data; its viewpoint is conservative. D. Guthrie, *New Testament Introduction*, Vol. 1, *The Pauline Epistles* (1961); Vol. 2, *Hebrews to Revelation* (1962); Vol. 3, *Gospels and Acts* (1965) comprises almost 1,000 pages because of much secondary material. It is valuable for its English titles but impossible on account of its biblical fundamentalism.—H. M.

11. K. L. YATES, "The Relevance of Scripture. A reply to Mr. Baker," *Theology* 69 (553, '66) 310-312. [Cf. § 10-787.]

Baker's presupposition seems to be that, whereas the modern world view is totally transitory and limited, the biblical one can provide at least a permanently valid category of understanding. However, the Bible consists of human records which are open to the usual corruptions of self-interest, prejudice, etc. No one human viewpoint provides permanent categories for judging all the rest.

We need not say the biblical writers were wrong when they made "ontological statements," but we may still ask "what *we* must say in our attempts to make sense of human life and morality if men in the past were led to make such 'ontological statements' about theirs." Parts of both the OT and the NT were evidently rewritten to adapt tradition to changing circumstances. Adaptation of religious language is needed today, but renewal of religious language is more likely to come from a concern with morality—with the practical problems of living in a period of rapid change—than from concern with dogmatics.—J. J. C.

### *Inspiration*

12. H. ASMUSSEN, "Das Dogma von der Heiligen Schrift," *LuthRund* 16 (2, '66) 230-245.

A dogma (as opposed to a doctrine) of Holy Scripture should be developed from certain presuppositions such as these. God still speaks through the Bible, even in a verbal sense. Biblical criticism is valid as long as it is realized that "criticism of the Bible" can be understood as a subjective as well as an objective genitive. A distinction is to be made between truth and historical or scientific accuracy. The Bible is indissolubly linked to the Church. Unity and diversity are to be distinguished.—R. A. Bu.

13. F. BURI, "Zehn Thesen zum Thema Gotteswort und Menschenwort," *Kirch ReformSchweiz* 122 (June 9, '66) 178-179.

The ten theses are concerned with inspiration, interpretation and especially with present-day hermeneutical problems.



14. K. CONDON, "Word and Logos—Reflections on the Problem of Inspiration," *IrTheolQuart* 33 (2, '66) 114-132.

No adequate answer can be given to the problems of inspiration and inerrancy without paying due attention to the influence of the liturgy on the formation of Scripture and the Church's understanding of Scripture. Various considerations are then sketched which show both the progressive unfolding of revelation in the NT and the variety of forms whereby God's word is expressed. In the later NT books there is a growing emphasis on *didachē* rather than on kerygma. From the concept of the "word" as a concrete encounter one passes to that of the *logos* as an expression of divine truth. Already, therefore, in the NT the absoluteness of basic Christian truth is an accepted dogma. Revelation consists not merely in a "word" which calls the Church into being and sustains it, to which the response is the commitment of faith. Revelation also consists in a *logos*, the objectivization of divine truth to which the response is belief. It is the latter which is primarily witnessed to by the canonization of the inspired books of the NT.

The "word" aspect of Scripture gives to the Bible its historical character as the record of God's self-revelation through the preaching and liturgy of the people of God. In the "word," God's call or God's truth finds concrete expression through the instrumentality of various individuals (or communities), each with his own character, outlook, background, education and philosophy. Now the expression of God's "word" necessarily reflects the mentality of the person who mediates it. Consequently there can be a variety of philosophies as is evident from a comparison of Paul, John and Hebrews. There is one *logos* in the NT, but not one theology.—J. J. C.

15. F. HOYOS, "'Palabra de Dios'—'Palabra del Señor.' Reflexiones sobre la lectura bíblica y la Inspiración," *RevistBíb* 27 (3, '65) 129-139, 152.

A survey of recent studies on inspiration by P. Benoit, K. Rahner, J. R. Geiselman and N. Lohfink seeks to make the reading of the Bible more meaningful.

16. THRAMU EH WAH, "The Word of God," *SEAJournTheol* 7 (4, '66) 15-21.

The essay considers man's word, the Incarnate Word, God's written word and its inspiration, canon and authority.

### *Revelation*

17. J. ALEU, "Revelación," *EstEcl* 41 (156, '66) 71-92.

The essential characteristics of the concept of revelation are analyzed as they are found in the OT, the Synoptics, the Acts, John and Paul. It is then shown that the formal definitions of revelation given us by the Councils of Trent, Vatican I and Vatican II find their foundation in the Bible.—J. C.

18. K. HRUBY, "Le concept de Révélation dans la théologie rabbinique. Étude de quelques aspects des rapports entre Écriture et Tradition d'après les documents de la littérature rabbinique (Suite)," *OrSyr* 11 (2, '66) 169-198. [Cf. § 10-1095.]

After a section which shows that Israel was providentially prepared for the reception of divine revelation—all of which rabbinic tradition believed was contained in the revelation on Sinai—there follows a consideration of oral tradition and of Moses' role in that tradition.

19. T. H. OLBRICHT, "The Bible As Revelation," *RestorQuart* 8 (4, '65) 211-232.

"The nature of revelation is particularly crucial for those of us who are heirs of the restoration, since our fundamental claim is that the Bible is God's revelation." Because the traditional views are being challenged, this survey of the concept of revelation (1) characterizes the position held by A. Campbell and maintained in the restoration tradition; (2) examines the retreat in the eighteenth century and later from the traditional Christian view; (3) observes the conservative response; and finally (4) confronts both liberal and conservative views with the Scriptures themselves.

20. K. PRÜMM, "Offenbarung im Neuprotestantismus vom Aufkommen der religionsgeschichtlichen Schule bis R. Bultmann," *Divinitas* 8 (3, '64) 417-523.

The various schools or tendencies are described according to representative authors, the origin of each school is explained and its strong and weak points are indicated.

21. VATICAN II, "Constituição Dogmática *Dei Verbum* sobre a Revelação Divina," *RevEclBras* 25 (3, '65) 489-506.

The Latin text and a Portugese translation of the Vatican Council's Constitution on Revelation are printed in parallel columns.

22. ———, "Constitutio dogmatica *De Divina Revelatione*," *EphTheolLov* 42 (1, '66) 253-263.

The official Latin text.

23. ———, "Constitutio Dogmatica de Divina Revelatione—Konstytucja Dogmatyczna o Objawieniu Bożym," *RuchBibLit* 19 (1, '66) 2-25.

The official Latin text is printed together with a Polish translation on facing pages.

24. ———, "Constitution dogmatique sur la Révélation divine," *AmiCler* 76 (Apr. 21, '66) 241-246.

After a brief introduction and summary by A. M., the Latin text is given.



25. ———, “‘Dei Verbum’: Constitutio Dogmatica ‘De Divina Revelatione,’” *VerbDom* 44 (1, '66) 3-16.

The Latin text of the document.

26. B. M. AHERN, “On Divine Revelation,” *HomPastRev* 66 (7, '66) 557-565.

A *peritus* of the Council, who is also a Consultor to the Pontifical Biblical Commission, presents the history, content and import of Vatican II's document on revelation.

27. ANON., “La Constitución Conciliar sobre la Divina Revelación,” *Didascalia* 20 (1, '66) 1-13.

A brief summary of Vatican II's pronouncement on revelation.

28. ANON., “Die Konstitution über die Offenbarung,” *HerdKorr* 20 (4, '66) 177-183.

The Vatican Council's Constitution on Revelation is discussed under three headings: the genesis of the text, its place in the Council's general outlook, the major themes of the document.

29. A. DULLES, “The Constitution on Divine Revelation in Ecumenical Perspective,” *AmEcclRev* 154 (4, '66) 217-231.

“The limited scope of *Dei Verbum* is perhaps its greatest source of strength. In deliberately concentrating on the biblical aspects of revelation, this document achieves a unity and compactness which contrasts favorably with the rambling and repetitious character of several other Conciliar statements. The biblical language and emphasis of the Constitution will make conservative Protestants as well as Catholics feel at home. By its reverent treatment of the Bible as a channel of revelation, *Dei Verbum* will undoubtedly serve to strengthen the ties among all biblically oriented Christians, and to facilitate a fruitful exchange of ideas and insights among exegetes of every denomination.”

30. A. GRILLMEIER, “Die Wahrheit der Heiligen Schrift und ihre Erschliessung. Zum dritten Kapitel der Dogmatischen Konstitution ‘Dei Verbum’ des Vaticanum II,” *TheolPhil* 41 (2, '66) 161-187.

After a description of the history and the structure of the entire Constitution on Revelation, chap. 3 is studied in detail: the formation of its text, the exegesis of its various statements on inspiration, the truth and the interpretation of Scripture; and finally a summary evaluation is given of the theological import of the Council's pronouncements.

31. D. I., “‘La Palabra de Dios,’ Fuente de alegría y de renovación,” *RevistBib* 28 (1, '66) 2-11.

The history of the Constitution on Revelation—a document that is a source of joy and spiritual renewal—is sketched, and the contents are summarized with



special attention to the major doctrinal points and to the practical norms for implementing the use of Scripture in the life of the Church.

32. W. KASPER, "Die Bedeutung der Heiligen Schrift für Kirche und christliches Leben nach der dogmatischen Konstitution Über die göttliche Offenbarung," *BibKirche* 21 (2, '66) 54-57.

The article summarizes Vatican II's Constitution on Revelation and points out its relation to the Church and to Christian life.

33. A. KLAWEK, "Uwagi do Konstytucji o Bożym Objawieniu (Animadversiones ad Constitutionem de Revelatione factae)," *RuchBibLit* 19 (1, '66) 26-32.

A brief commentary on the document.

34. H. B. KUHN, "Rome and Revelation," *ChristToday* 10 (May 13, '66) 859.

A summary is given of the discussion of the Vatican Council's Constitution on Revelation, as it was treated in the International Conference on the Theological Issues of Vatican II, held at Notre Dame University, Mar. 20-26, 1966.

35. G. LERCARO, "Aspirar a las riquezas de la Sagrada Escritura," *RevistBib* 28 (1, '66) 1.

In the Vatican Council debate on revelation, Cardinal Lercaro urged that the Church should be ready to sacrifice other riches inherited from tradition in order always to seek in greater measure the riches contained in sacred Scripture.

36. C. M. MARTINI, "Alcuni aspetti della Costituzione dommatica 'Dei Verbum'," *CivCatt* 117/2 (May 7, '66) 216-226.

After an account of the deliberations which led up to the final draft, three aspects of Vatican II's Constitution on Revelation are emphasized. First, more than previous conciliar statements, the document reflects a theology that is concerned with salvation-history. Secondly, the Constitution shows greater contact with present-day biblical problems, especially with the question of the truth of Scripture. Finally, the document should effectively promote among the faithful the reading and study of the Bible.—J. J. C.

37. G. O'COLLINS, "Divine Revelation," *Month* 35 (6, '66) 332-336.

Vatican II's Constitution on Divine Revelation left open matters of dispute concerning scriptural inerrancy, the historicity of the Gospels and the relation of Scripture and tradition. Among precious features of the Constitution are its account of faith as free self-committal to the revealing God and its insistence on the fact that the teaching office of the Church is not above the word of God but serves it.—G. G. O'C. (Author).

38. A. L. OLSEN, "The Constitution on Divine Revelation," *Dialog* 5 (3, '66) 182-187.

The history and the various discussions which led up to the final draft of the Constitution are appraised, and the question is raised whether the document sufficiently affirms that tradition needs "to be pruned according to the revelation in Scripture."

39. G. H. TAVARD, "Commentary on *De Revelatione*," *JournEcumStud* 3 (1, '66) 1-35.

Vatican II's Constitution on Revelation is studied according to its pre-history, its history, its plan, its place in the Council's work and the theological problems involved. The refusal of the Fathers to endorse the two-source theory of revelation constitutes "a great step forward toward an ecumenical consensus."

40. J.-P. TORRELL, "Chronique de théologie fondamentale. I.—La Constitution 'Dei Verbum'," *RevThom* 66 (1, '66) 63-85.

A commentary on the Vatican Council's document on revelation.

41. H. VORGRIMLER, "Die Konzilskonstitution über die göttliche Offenbarung," *BibLiturg* 39 (2, '66) 105-110.

A discussion of the deliberations which preceded the Constitution and a brief comment on its contents.

42. G. VOSS, "Die dogmatische Konstitution 'Über die göttliche Offenbarung'," *UnaSanc* 21 (1, '66) 30-45.

The Constitution of Vatican II concerning revelation is discussed according to these points: its meaning and history; revelation in itself as God's speaking to man and as man's response of faith and obedience; the handing on of divine revelation, tradition making known the canon to the Church and helping her to a more profound understanding of God's word.

43. M. ZERWICK, "De S. Scriptura in Constitutione dogmatica 'Dei Verbum'," *VerbDom* 44 (1, '66) 17-42.

The constitution *On Divine Revelation* had an exciting history in Vatican II. The various schemata are compared. The final text is shown to contain nothing essentially new, but rather to give official approbation to methods which have been in use in Catholic exegesis for some tens of years now, e.g., the study of literary genres and the conjectural reconstruction of the *Sitz im Leben*.—J. F. Bl.

#### *Interpretation*

44. P. J. ACHTEMEIER, "How Adequate Is the New Hermeneutic?" *TheolToday* 23 (1, '66) 101-119.

The hermeneutical question has a twofold concern: the problem of adequate understanding of ancient thinking, and the problem of an adequate scheme of con-



ceptualization by means of which the ancient thinking may be expressed in understandable terms in a different age. For the "new" hermeneutic these questions are rooted in the question of the nature and function of language. E. Fuchs (whose work, *Hermeneutik* [2nd ed., 1958] is unfortunately not referred to in much of the "new" hermeneutic discussion in English) argues that the language of faith is the language of existence that understands itself. This means that only one thing is required of a person who would understand the NT: that he be honest in his approach to the text. There is no requirement for understanding the NT beyond that. Let us offer some criticisms of Fuchs in the light of hermeneutic's twofold concern.

(1) The hermeneutical principle. Only the correct hermeneutical principle—the question about the self—will permit the NT to function as it ought. However, the inadequacy of Fuchs' hermeneutical method can be seen in his exegesis, e.g., 1 Cor 15:1 ff., and in his attempt to come to terms with the death of Christ. Here the resurrection means nothing more than that Christ's words give the experience of victory. The emphasis on the spoken words of Jesus, however, "unnecessarily flattens out the content of Christian faith."

(2) Contemporary expression. The second criticism of Fuchs is leveled against his analysis of the relationship of language and reality. Is it true that language is constitutive of reality to the extent that, apart from language, there would be no reality? If we concede that language and reality overlap, we must also concede that language can distort reality, that language can darken as well as illumine being.

"One must seriously question, in summary, whether a view of man as essentially linguistic is capable either of an adequate understanding of the intention of the New Testament writings, or of expressing that intention in a meaningful way to the contemporary age. The question of an adequate hermeneutical approach has been raised by the 'new' hermeneutic; it has yet to be answered."—E. M. O'F.

45. R. H. AYERS, "'Myth' in Theological Discourse: A Profusion of Confusion," *AnglTheolRev* 48 (2, '66) 200-217.

After pointing to the multiple meanings of the word myth in contemporary theological discourse, the following definition based on 20th-century studies in the history of religions is proposed. "Myth" is a value-charged story expressing to some degree the life orientation of a group and/or individual. It follows, then, that myth is not a purely intellectual phenomenon representing naïve attempts at explanation of phenomena. Neither is it a necessarily false story. Rather, it involves the whole person in participating in what he believes to be his life orientation and in expressing what he takes to be the most profound meanings of life. Further, it follows that theology understood as "faith seeking understanding" is to some extent necessarily mythological.

In light of the proposed definition a very brief analysis of the use of the word myth in the writings of R. Bultmann, P. Tillich, and Reinhold Niebuhr is at-

tempted. The claim is made that Bultmann's discussion of "myth" is ambiguous, question-begging, and inconsistent; that Tillich fails to provide us with an objective criterion whereby we can distinguish between adequate and inadequate myths, and that both Bultmann and Tillich attempt the logically impossible, viz., the replacing of the mythological element in theological discourse with a certain philosophical position. Niebuhr avoids these pitfalls but speaks of "permanent" myths as being "*verified*" in human experience. "Verified" is much too strong a word. In the context of his discussion, Niebuhr seems to mean something akin to pragmatic justification.

While in the context of the definition proposed many myths transcend the practical, empirical and logical possibility of verification, this does not leave us without criteria for judging between acceptable and unacceptable myths. These criteria are: (1) internal consistency, (2) external coherence, (3) comprehensiveness, and (4) pragmatic justification. These criteria will not guarantee the empirical truth of the religious myths we hold but they will guarantee that these myths are not meaningless and absurd.—R. H. A. (Author).

- 46r. J. BARR, *Old and New in Interpretation. A Study of the Two Testaments* (London: SCM Press, 1966, 30 s.), 215 pp.

(Anon., "The Hebrew and the Greek," *TimesLitSupp* 65 [Apr. 28, '66] 370): —Summary. Praised. Reservations. He is not always exact in his use of terms, e.g., concerning immortality and resurrection, history and revelation. The book, however, is highly significant. It "should be read with an active mind, but it should certainly be read."—J. J. C.

47. W. BAUMGARTNER, "Römisch-katholische Bibelwissenschaft im Wandel," *TheolRund* 31 (1, '66) 1-14.

A. Robert and A. Feuillet, *Einleitung in die Heilige Schrift*. Band I. *Allgemeine Einleitungsfragen und Altes Testament* (1963) exemplifies the changes in Roman Catholic attitudes which have brought Catholic and Protestant biblical scholarship closer together.

48. P. BENOIT, "La vérité dans la Bible. Dieu parle le langage des hommes," *VieSpir* 114 (526, '66) 387-416.

The article is summarized in four points. (1) We should not approach the Bible with a Western and Greek spirit which seeks speculative and abstract truth, since the Semitic biblical background presents truth as living and concrete, as truth of encounter and love which leads to action and does not satisfy intellectual curiosity. (2) We should approach the Bible with that religious sense which seeks in the scriptural events and words the divine dimension, the meaning intended by God. (3) Also, the reader should realize that revelation is not the communication of propositions but of truth which elicits a response from man. This truth is presented not as in a photograph, but as in a portrait with its own language that must be grasped in order to understand the meaning of the text.



(4) Finally, we should read the Bible with that dialectical sense which does not take a passage in isolation but in its complete context, the only way we can hope to understand the word of God.—J. J. C.

49r. R. BULTMANN, *Jesus Christus und die Mythologie* [cf. *NTA* 9, p. 422].

(H.-W. Bartsch, *TheolLitZeit* 91 [3, '66] 189-191):—Summary. Differs from B on several points.

50. J. COLETTE, "Kierkegaard, Bultmann et Heidegger," *RevSciPhilThéol* 49 (4, '65) 597-608.

Kierkegaard's orientation was often quite unlike that of the modern existentialist theology which habitually looks to him as one of its major sources. Over against Heidegger he laid major emphasis on the category of transcendence and interpreted it in quite another way than Heidegger now does. While Bultmann starts, as did Kierkegaard, with the problem of existence and differs from Heidegger in his personalism and humanism, Kierkegaard posited a far greater and differently conceived gulf between God and man than appears in the thought of Bultmann. While protesting against metaphysics, as Bultmann and Heidegger were later to do, Kierkegaard interpreted existence as more than self-understanding and felt more keenly than does Bultmann the difficulties of man's communicating the glory of the hidden God.—I. W. B.

51. D. P. FULLER, "A New German Theological Movement," *ScotJournTheol* 19 (2, '66) 160-175.

A new theological movement is gaining momentum among some of the younger theologians of Germany. Its chief spokesman is W. Pannenberg who claims the system is a reaction against the "theology of the word" (K. Barth and R. Bultmann) which is said to be fleeing from history and the historicocritical method. According to Pannenberg, God's revelation does not come immediately to man but mediately via the events of history.

Pannenberg starts from the idea of history as a whole. As such it consists of contingent events and of connected events. Now the unity of history can be understood in a way in which its connection and contingency have a common root. This common root can only be the transcendent God. Recently Pannenberg has adopted the view that history is essentially apocalyptic. Consequently the historian will not exclude any event because of its uniqueness, and Pannenberg defends the historicity of the resurrection. The theory has two important implications. (1) History requires no supplemental interpretation to make its meaning known. (2) Man needs no special enablement to perceive God's revelation in history.

Against Pannenberg it is objected that faith then becomes simply knowledge. His answer is to understand faith primarily as hope. Basic to Pannenberg's thinking is his monistic view of history and reality. Everything that happens in history is the expression of the working of the one triune God. Therefore Pannen-

berg does not consider the resurrection a supernatural experience, and he excludes the idea of the supernatural. However, if Pannenberg would allow what is contingent in history to be viewed as supernatural, he would have a better system.—J. J. C.

52. R. W. FUNK, "Saying and Seeing: Phenomenology of Language and the New Testament," *JournBibRel* 34 (3, '66) 197-213.

Phenomenology is neither a science of objects, nor a science of the subject; it is a science of experience. In a general way it may be said that phenomenology works against the background of language as the custodian of worlds, as the shelter of pre-established significations, as that which gives what is to be seen. But language also functions as the medium of discovery. What comes to expression directly is investigated both as tradition, i.e., what has already been said, and as the unsaid, the not yet said, as that which is striving to come to expression.

The parable describes not merely the received world but also another world. Since that other world deforms the received world, the parable constitutes nothing less than an invitation to live in that other world, to see the received world in a new way, to take up one's abode in a referential totality different from the everyday world. Jesus' parables disclose the world in which he lived and into which he invited his hearers. The verbal picture mirrors the world which was there primordially for Jesus but not for his hearers; at the same time it brings that new world near for his hearers by bringing it into their language and thus into their history.

Similarly the language and the form of the Pauline letters show traces of the silence that surround and pervades language. The present attempt to listen in on the letter is confined to two clues: first, the movement of Paul's language as discernible within smaller linguistic units, e.g., the sentence, paragraph or self-contained section; and secondly, Paul's habit of referring to his past and prospective contacts with the congregation involved. Moreover, it should be noticed that the written word tends to close in on itself in thought; the oral word opens onto reality.

"In sum, the letter comprises an appropriate substitute for oral speech, and yet it provides a certain distance from the proclamation as event. It is the combination of the two—immediacy and distance—that gives the Pauline letter its peculiar stamp; Paul holds fast to the impulse to proclamation, but he also acknowledges the necessity of reviewing the fate of language. He thus establishes the necessity of theology."—J. J. C.

53. C. J. GEFFRE, "Kérygme et histoire chez Rudolf Bultmann," *RevSciPhil Théol* 49 (4, '65) 609-639.

By making a sharp distinction between *Historie* and *Geschichte* and designating the latter alone as eschatological, i.e., as that in which alone the historian himself experiences authentic existence, Bultmann opens up a fruitful category for expounding the NT kerygma. For faith, *Historie* becomes *Geschichte*. Thus



Christ becomes the end of *Historie* (history as a chronicle of events established by historical research) when his death as *Historie* is confirmed by his resurrection as the *Geschichte* of faith. Unlike Cullmann, whose analysis of history is wanting at these points, Bultmann is able to show correctly (1) that in the events of salvation there is an irreducible divine dimension which cannot be subsumed under universal history and (2) that such a dimension is open only to faith. Even St. Thomas did not claim that miracles were self-authenticating but were simply the witness God bore to himself on behalf of the faithful.

On the other hand, Bultmann's analysis cannot do justice to the realities of Christian revelation because of his understanding of myth. When Bultmann proposes to eliminate myth because it offends modern man by speaking of this world in other-worldly terms, he acts in a totally unwarranted way to separate God from man, from time, from history and from nature. Christian revelation moves in the opposite direction. By proclaiming that God himself created man, time and nature, it establishes an inseparable bond between them and himself. It can say then in earnest that in Jesus God did become man, that revelation deals not only with "that" but also with "what" and "who," that God the eternal did invade time and did use events in history and nature to direct the faithful to his presence there. By missing this realism of the Incarnation Bultmann's analysis hangs, as it were, in mid-air.—I. W. B.

54. D. GONZALO MAESO, "La clave principal de la exégesis escrituraria," *Cult Bib* 22 (205, '65) 323-328.

Though there is an intimate connection between theology and Scripture, the primary tool for biblical exegesis is literary criticism.

- 55r. P. GRELOT, *La Bible. Parole de Dieu. Introduction théologique à l'étude de l'Écriture Sainte* [cf. *NTA* 10, p. 415].

(A. M. Ambrozic, *CathBibQuart* 28 [2, '66] 239-241):—Summary. Praised. Noteworthy features of the book are a succinct treatment of the nature of language and an excellent restructuring and systematization of the senses of the Bible and its unity.

56. S. N. GUNDRY, "A Critique of the Fundamental Assumption of Form Criticism (Part Two)," *BibSac* 123 (490, '66) 140-149. [Cf. § 10-802.]

The fundamental assumption of form-criticism postulates a primitive Christian Church which distorted existing traditions and created new traditions about Christ; it assigns to the Evangelists the role of creating artificial contexts in which they imbedded these previously isolated units of tradition. But this assumption is untenable because (1) it fails to account adequately for the role of eyewitnesses in the early Church, (2) it neglects the facts of the Church's biographical interest in Jesus, (3) it postulates an impossible entity, namely, a creative Christian community, (4) it ignores the evidence for reliable historical contexts, and (5) it attaches the wrong significance to stereotyped forms.—J. J. C.



57. J. S. JERVELL, "Recht und Grenze der exegetischen Bemühung im Blick auf den Verkündigungsauftrag der Kirche," *LuthRund* 16 (2, '66) 181-196.

The task of the exegete is, not to give the biblical text as God's word, but to consider the text apart from the context of Church tradition so as to present the text anew in the meaning it originally had so that the Church may re-encounter that first fresh significance. The exegete will thus work with the natural limitations of all scholarly disciplines, knowing that his work will be outdated and his task never ended. Preaching, however, finds fulfillment each time that God's word reaches man. The preacher welcomes the exegete's work since it warns him when he is interpreting the text wrongly and aids him to see the present situation in the light of the text's original meaning.—R. A. Bu.

58. E. KINDER, "Was bedeutet 'Wort Gottes' nach dem Verständnis der Reformation?" *KerDogma* 12 (1, '66) 14-26.

The Reformers made the word of God the criterion for what is characteristically Christian and so changed the structure of theology. Word of God was understood as gospel, i.e., as the redemptive address of God in which his deity is disclosed as "righteousness," and as law, i.e., God's "externalizing" of his will as demand. The law, manifested in general existential experience, designates the general situation of man *coram Deo*, while gospel—announcing something wonderfully new—is grounded in a definite person and event.

Barth's doctrine of the threefold form of the word of God is close to that of Reformers: The written word thrives on the word as event and presses forward to the proclaimed word. "Word and sacrament" is an inexact formulation in Reformation theology in that—according to Luther—it is the word of God which makes the sacramental acts into "sacraments." *Sola scriptura* stands for the core of Scripture, i.e., *solo evangelio*.

Central to Reformation theology is its theocentrism comprising "intentionality," *efficacia* and "abscondity." "Intentionality," for the word of God is not monologue but is addressed to persons. *Efficacia*, for the word, as Luther says, is not a "commentary" (*Deutelswort*) but a creative word (*Tätelwort*). "Abscondity," for man "hears" but does not "see" God—the word is the promise that faith will become sight. The Church is *filia, non mater verbi*. In the theocentrism of the Reformers (*opus Dei erga hominem*) the normative authority of Church tradition is opposed as an anthropocentrism (*opus hominis erga Deum*). Yet the divine and the human word are not radically opposed; Scripture is human word, the "instrument."—H. H. O.

59. J. KÖRNER, "Katholisches Votum zur Existentialen Interpretation," *Theol Rund* 30 (4, '65) 316-355.

G. Hasenhüttl's *Der Glaubensvollzug* (1963) is a valuable introduction to Bultmann's theology. Through the existential interpretation, Hasenhüttl is in general agreement with Bultmann over: (1) "the characterizing of the process of faith as a letting-oneself-be-determined through the encounter with Christ";

(2) the understanding of man as "simul justus—simul peccator"; (3) the paradox of eschatological existence within historical existence; (4) "the *sola-fide*-principle" which involves the act (*Tun*) of man in distinction from "his work"; (5) "the understanding of the Church in her dialectical relation" of the visible and the invisible. He is unsuccessful in his attempt to understand office as belonging exclusively to the visible structure and not constitutive of the Church in her eschatological depth. His book has significantly promoted the inter-confessional discussion of the doctrine of justification and directed the existential interpretation to the area of ecclesiology.—G. G. O'C.

60. N. LOHFINK, "Katholische Bibelwissenschaft und historisch-kritische Methode," *StimmZeit* 177 (5, '66) 330-344.

The Catholic Church has in her history encouraged and discouraged scientific biblical scholarship. The latter aspect is seen in the career of R. Simon and in some measures taken against Lagrange and F. Hummelauer. On the other hand, Pius X founded the Pontifical Biblical Institute whose graduates have done so much for scientific biblical learning. Pius XII's encyclical on Scripture inaugurated a new era of Catholic study of the Bible, and other documents since then have moved in the same direction, particularly the statement of the Biblical Commission on the historicity of the Gospels.

Critical historical scholarship brings both light and darkness. Light because we know more about this or that point. Darkness, because we realize all the more how much we do not know. Hence some, content with their superficial but confident understanding of the Bible, may not wish to subject it to historical study. The final part of the article considers the relation between history and exegesis and discusses some special problems such as the question of the exegete's philosophical presuppositions.—J. J. C.

61. H. PETZOLD, "Über Symbole und Sinnbilder der Bibel," *ErbeAuf* 42 (2, '66) 119-130.

As a means of attaining the true meaning of the Bible, the nature, purpose and interpretation of biblical symbols and images are explained and illustrated by examples from the OT and the NT.

62. B. QUELQUEJEU, "Herméneutique bultmannienne et analytique existentielle heideggérienne," *RevSciPhilThéol* 49 (4, '65) 577-596.

When self-understanding is interpreted by Heidegger as a mode of authentic existence and the demand that provokes it is lodged by Bultmann in the God of the Christian gospel and the movement of man toward it is identified with faith and conversion in the Christian sense, Bultmann drains Heidegger of meaning, while substituting a formal psychological analysis of faith for the ontological realities of Christian experience. However, Bultmann is correct in maintaining that even man apart from faith knows the God who confronts him. At this point he does justice both to Heidegger's "Vor-Vorstandnis," and in part to the



Catholic doctrine that faith does not destroy nature but assumes it and brings it to perfection. On the other hand, Bultmann draws so sharp a distinction between conceptual and existential knowing that he cannot really develop a theology of faith or of God's word. Bultmann's attempt to demythologize the NT impoverishes it by compressing its rich and varied mythology into the pre-determined mold of his existentialist anthropology. In particular he is forced to eliminate by definition anything that transcends the human predicament.—I. W. B.

63. W. RICHTER, "Scriptura sacra sola in ecclesia. (Die Bedeutung der Heiligen Schrift)," *PastBlät* 106 (6, '66) 336-346.

The Church has a special function with regard to Scripture, determining the canon, etc., and the liturgy especially clarified the meaning of the biblical text.

64. J. M. ROBINSON, "A Critical Inquiry into the Scriptural Bases of Confessional Hermeneutics," *JournEcumStud* 3 (1, '66) 36-56.

The hermeneutical presuppositions latent in the confessions are here investigated in an analysis of the NT as itself a hermeneutical process. Hermeneutic embraces the whole movement from the original speaking and understanding through the translation process in which the original point is spoken and understood in a new situation. The NT is basically a hermeneutical process, one long series of interpretations in terms of everchanging situations, as the point of the gospel is translated (perhaps sometimes mistranslated) so that every formulation of the NT is really a reformulation, a translation, an interpretation. The language used to score a point not only becomes itself part of the concrete point scored, but it also stands in some potential tension to the point intended, as that point is translated out of an earlier language into a new language. Understanding the point means recognizing the potential tension between point and language; when we translate, it is the point we are seeking to reformulate, not just the language.

The original Christian facts, Jesus and Easter, were not unambiguous in their meaning to the primitive Church, but were variously understood; the point of these facts was reformulated again and again. Thus the later books of the NT include interpretations of prior NT books, i.e., they function as a hermeneutical key for interpreting the early materials. The confessional discussion becomes, then, the discussion of the hermeneutical problem of the extent to which the late redactors who provided the interpretations rescuing the early writings for the Church are themselves determinative and the extent to which the early writings themselves are to speak for themselves.—E. M. O'F.

65. J. M. ROBINSON, "Hermeneutical Theology," *ChristCent* 83 (May 4, '66) 579-582.

Contemporary theology and historical research share a hermeneutical responsibility to relate the authentic Christian tradition to the life of the Church today.

66. \*J. M. ROBINSON, "Kerygma and History in the New Testament," Society of Biblical Literature Centenary Papers, 114-150. = "Kerygma und Geschichte im Neuen Testament," *ZeitTheolKirche* 62 (3, '65) 294-337.

The terms, kerygma and history, yield before analysis to more detailed structures, for both are quite ambiguous terms. Kerygma means both the content of preaching and the act of proclamation; history assumes the meaning of both *Historie* and *Geschichte*. In addition, these terms do not actually fit the intended distinction of Jesus from the Easter faith. Thus we should employ the categories of hermeneutic (translation of the point of the kerygma) and *Traditionsgeschichte* (history of the transmission of the traditions). If we trace in the NT the debate about the meaning of the resurrection in the life of the Christian, we can see how the understanding of the kerygma influences the transmission of the sayings of the Lord. Or if we investigate the NT conception of the historical Jesus, i.e., the history of the transmission of traditions about Jesus, we can find that the traditions about Jesus tend to affect the understanding of the kerygma.

One important conclusion from these twin investigations is that the relation of heresy and orthodoxy in the primitive Church becomes a topic in need of further investigation. We can also conclude that the dismantling of the terms, kerygma and history, involves by implication both a restructuring of the subdivisions within NT scholarship (such as NT theology and early Christian history) and also a reassessment of the relations among the various theological disciplines.—E. M. O'F.

\*D. M. STANLEY, "Response . . .," Society of Biblical Literature Centenary Papers, 151-159.

\*F. V. FILSON, "Response . . .," Society of Biblical Literature Centenary Papers, 160-165.

67. J. ROLOFF, "Die moderne neutestamentliche Forschung und die Kirche," *LuthRund* 16 (2, '66) 197-214.

That form-criticism can in a NT narrative or saying detect the later interpretation of the Church does not lessen the value of the biblical account since the NT itself is the history of the Church confronting the apostolic kerygma. Such instances as the allegorization of the parable of the sower or the cast of Jesus' words in Mt are instances of the Reformation principle that Scripture is its own interpreter.—R. A. Bu.

68. G. SCHIWY, "Vom Leiden am Wort der Heiligen Schrift," *GeistLeb* 39 (1, '66) 1-3.

Scripture is the word of God become the word of man, and consequently it demands suffering for its understanding and presentation.

69. \*E. H. SCHROEDER, "Is There a Lutheran Hermeneutics?" R. R. Caemmerer *Festschrift*, 81-97.



70. C. F. SLEEPER, "Some American Contributions to New Testament Interpretation," *Interpretation* 20 (3, '66) 322-339.

The contributions are those of P. S. Minear, who revitalizes the NT images, and A. N. Wilder, who emphasizes the social function of NT language. Their permanent contributions can be summarized thus. (1) Both men insist that fruitful biblical work must be carried on in a context that is both international and interfaith. (2) An essential presupposition in the work of both writers is the symbolic character of all biblical language, above all of NT eschatology. (3) On the basis of their view of biblical language, they describe the limitations of an existentialist hermeneutic. They then try to develop in quite different ways a view of history which will acknowledge the social, interpersonal character of man's existence. (4) Both scholars also discuss the necessity of developing a contemporary Christian symbolism, though Wilder is more explicit than Minear in working this out.

Two other points, not especially emphasized by them, are important for future NT studies. (5) The task of reconstructing the life of the early Christian community with all its religious, social and practical implications must continue. (6) New studies of the forms and function of ethics in the NT are urgent.—J. J. C.

71. W. STROLZ, "Zur Wahrheit des Mythos," *Orientierung* 30 (Apr. 15, '66) 84-87.

The concept of myth is clarified and shown by examples from ancient Greek writers not to be opposed to logic and reason but to be part of man's way of speaking about God.

72. R. B. WARD, "'The Restoration Principle': A Critical Analysis," *Restor Quart* 8 (4, '65) 197-210.

The "Restoration Principle," formulated in the early 19th-century Restoration Movement (Alexander Campbell et al.) and expressed in the motto "Back to the Bible," is subjected to criticism. Nowhere does the NT provide an explicit basis for this principle, i.e., there is no text within the NT which states that later generations should go "Back to the Bible." The nature of Christianity as a historical religion involves a looking back to the decisive, revelatory event. This means that we must go back to the sources about that event, but it does not necessarily lead to the motto "Back to the Bible" since there are sources (e.g., gospel material) available outside of the "Bible."

The Restoration Principle can be defended only if the problem of canon is given serious attention. Cullmann has argued that the canon of scripture was recognized because the early Church moved to delineate that which was apostolic and, therefore, fundamental and unique. But this approach runs counter to the traditional Restoration Movement notions that (a) nothing significant for us happened after the death of the last apostle and (b) that the canon is self-authenticating, especially on the basis of inspiration. Neither of these notions can

be supported through a historical approach to the problem of the canon. It remains a historical fact that we call a certain 27 writings "Bible" because the subapostolic Church called them "Bible," and as Stendahl has observed, inspiration was not one of the discriminating criteria in the recognition of these writings as canonical. The validity of the motto "Back to the Bible" rests in part on this canonization activity of the Church.—R. B. W. (Author).

73. A. G. WRIGHT, "The Literary Genre Midrash," *CathBibQuart* 28 (2, '66) 105-138.

Rabbinic midrash "is a literature concerned with the Bible; it is a literature about a literature. A midrash is a work that attempts to make a text of Scripture understandable, useful, and relevant for a later generation. It is the text of Scripture which is the point of departure, and it is for the sake of the text that the midrash exists. The treatment of any given text may be creative or non-creative, but the literature as a whole is predominantly creative in its handling of the biblical material. The interpretation is accomplished sometimes by re-writing the biblical material, sometimes by commenting upon it. In either case the midrash may go as far afield as it wishes provided that at some stage at least there is to be found some connection, implicit or explicit, between the biblical text and the new midrashic composition. At times this connection with the text may be convincing, at times it may be desperate; it is sufficient merely that a connection be there. Frequently the midrashic literature is characterized by a careful analysis of and attention to the biblical text."

Interpretation, cf. §§ 11-473; 11-484.

### *Scripture and Tradition*

74. H. BETTI, "De Sacra Traditione in Concilio Vaticano II," *Antonianum* 41 (1, '66) 3-15.

A brief sketch of the deliberations preliminary to the Vatican Council's statement on revelation is followed by a study of the nature of tradition, its importance in the life of the Church and its relation to Scripture. Three practical conclusions are drawn from the study. (1) The question whether tradition is broader than Scripture remains theoretically undecided. Practically, however, the Council's silence seems to reject any distinction which would diminish the authority of either Scripture or tradition. (2) When the magisterium proclaims some truth as divinely revealed, the function of theology will be to show how the doctrine is contained in the deposit of faith. (3) A doctrine that is left open for free discussion should not be too much insisted upon if it is supported only by tradition.—J. J. C.

75. G. DEJAIFVE, "Revelation and the Church," *TheolDig* 14 (2, '66) 101-106.

A digest of an article which appeared in *NouvRevThéol* 85 (6, '63) 563-576 [cf. § 8-24].



76. H. HOLSTEIN, "Scripture and Tradition," *LumVit* 21 (1, '66) 7-20.

Presents a few simple reflections to explain the "inclusion" of Scripture and tradition and to show that any disagreement between them is largely artificial.

77. K. E. SKYDSGAARD, "Tradition and God's Word," *StudTheol* 19 (1-2, '65) 221-237.

For Luther *Ecclesia est creatura verbi* refers to God's life-giving Word that creates and preserves the Church. That Word was not directly identified with the words of the Bible or with any doctrine. Nor did the unique place that he gave to the Bible mean a historical precedence of Scripture to Church. Rather it was a theological primacy of Scripture's witness to God's Word.

Even so, "he who would find Christ must first find the Church" (Luther). Both this and *sola scriptura* affirm the inseparability of Bible and Church. For the Bible has its sovereign and independent voice in the Church, and among its many words is the unifying Word, Christ. J. A. Möhler regards the living Word to be identical with the Church's consciousness of faith. But as the direct witness to the former, the Bible has priority. Furthermore, there can be no development of God's Word as there is of the Church's faith.

Luther recognized a "tradition of loyalty," but he related loyalty ultimately to the living Word and therefore to a tradition that exists under that Word. Like Jesus' and Paul's criticism of Judaism, his criticism of tradition was not against tradition as such but arose from a concern for the essential in tradition. Only when the biblical message is released from the embrace of tradition—Roman Catholic or Protestant—and sounds freely within the tradition is the true tradition preserved.—E. E. E.

### *Canon*

78. M. BOUTTIER, "Catholicité et canonicité. Remarques sur un récent débat oecuménique," *ÉtudThéolRel* 40 (3, '65) 181-192.

E. Käsemann and H. Küng have recently discussed the relationship of catholicity to the NT, Käsemann holding that we must carefully discern the real spirit of the Gospels from later NT developments and Küng asking whether we can separate the spirit of the gospel from the diverse NT traditions. This debate does not try to solve the "pre-catholicism" problem and it does acknowledge that account must be taken of the historical relations which exist among NT documents.

Diversity is in fact essential to the apostolic witness and therefore the catholicism of the NT must be accepted as normative. Preaching and catechesis, the earliest strata of the NT, narrow down quite legitimately to a few themes and texts. But the truth of Christ depends first upon him dwelling within the Church and secondly, as we can see from the controversies and currents of the NT documents, on the dialogue and agreements reached among local churches with diverse insights into Christ. Christ, who himself lived a very circumscribed



and limited life, is now found in different and yet united ways in different cultures and times. His catholicity, as he is incarnated in different ways by different churches, must be recognized by all the Church after the example of the NT. The unity of all the churches gathered up into Christ, the one Church, does not exclude the developments which are integral to the gospel, but gathers them into a catholicity which is the spirit of the gospel and of Christ.—A. J. S.

79. E. HAIBLE, "Der Kanon des Neuen Testamentes als Modellfall einer kirchlichen Wiedervereinigung," *TrierTheolZeit* 75 (1, '66) 11-27.

E. Käsemann rejects the idea of an early Catholicism as proposed by H. Schlier and insists that the early Protestant element of a permanent situation of crisis is the deepest layer of the authentic biblical message. Käsemann's one-sided conclusions are criticized. If we accept an early Catholicism and an early Protestantism in the Bible, by the same right we may also discover a distinctive early Orthodox trend especially in the Johannine writings. Käsemann himself calls John a witness and heretic who created a third church (3 John). Whereas Käsemann on the basis of a *Sachkritik* restricts the authentic Christian message to the one valid pattern of early Protestantism, the formation of the NT canon, incorporating all the three trends as equally valid and justified modes of Christian existence, offers us a basic pattern for the unification of Christianity.—C. H. H.

80. W. JOEST, "Erwägungen zur kanonischen Bedeutung des Neuen Testaments," *KerDogma* 12 (1, '66) 27-47.

The problem posed by the historicocritical approach to the Scriptures is not to be overcome by simply repeating the old Protestant doctrine of inspiration. Reviewing once again the process of canonization of the NT, J contends that it is insufficient to view this process as a merely human, quasi-ecclesiastical "assessment" on a par with other human assessments. A theological appraisal compels us to say that "in, with and under" the human assessment, an "assessment of God" has occurred. The NT canon is a gift of God, an instrument by which he provides testimony to the truth about Jesus as the bearer of his self-disclosure. The test for canonicity is not "what is oldest, historically exact and personally apostolic," but what is the "true, exemplary testimony of faith given by God." Such a claim is not a theological theory, but a spiritual experience of the Church.

After discussing the theological inappropriateness of certain traditional formulations of the inspiration of the canonical writings, J defends a view which reckons with the findings of historical study of the NT. He concludes: The faith-judgment about what is canonical, i.e., true testimony, is not to be based on the distinction between "historical vs. nonhistorical." Even legends and "inauthentic" sayings of Jesus, in a confessional setting, can be true testimony to Jesus as the Christ, if they are "quickened" by God and so made an instrument of

his self-disclosure. What is truly canonical is—as Luther said—“what promotes Christ,” i.e., proclaims him as the ground and bearer of justification by grace. The variety in the NT delineated sharply by critical scholarship is understandable and valuable if it is one of two legitimate types: “situationally conditioned divergence” and/or “necessary (*sachbegründete*) paradoxes” (such as emphasis upon works vs. emphasis upon faith). All other types of variety are personal and “cloud” the testimony to Christ.—H. H. O.

81r. A. C. SUNDBERG, JR., *The Old Testament of the Early Church* [cf. *NTA* 9, p. 293; § 10-401r].

(R. A. Kraft, *JournBibLit* 85 [2, '66] 258-259):—Summary. Praised. On the whole, S's critique of the Alexandria canon hypothesis is well founded.

### *Texts and Versions*

82. K. ALAND, “Neue Neutestamentliche Papyri II,” *NTStud* 12 (3, '66) 193-210. [Cf. § 9-456.]

When the author reported the identification of P<sup>64</sup> (Oxford) with P<sup>67</sup> (Barcelona) in *NTStud* 9 (4, '63) 309 [cf. § 8-40], he predicted then that the number and scope of the extant NT papyri is so great that the possibility must be entertained that papyri yet to be found might simply be additional folios of those already catalogued. To his own surprise, he has since discovered an additional case of “double numbering” in the present list, viz., that P<sup>64</sup> and P<sup>67</sup> probably belong to P<sup>4</sup> (Paris). If this identification can be confirmed, it will follow that all three present entries should carry the number P<sup>4</sup> and be dated to the beginning of the third century. The presence of two Gospels in one codex (the “new” P<sup>4</sup> has Mt and Lk) is unprecedented among the papyri, so the original document may like P<sup>45</sup> have contained all four Gospels.

The text of P<sup>75</sup>, published in full collation in *NTStud* 11 (1, '64) 5-21 [cf. § 9-456] is responsible for significant changes in the text of Nestle's 25th edition. The seven new readings for Lk 24, adopted by Nestle and *The Greek New Testament*, ed. K. Aland et al., all fall into Westcott-Hort's category of “Western non-interpolations.” Mainly on the strength of P<sup>75</sup> these “interpolations” are adopted as original by Nestle and printed in brackets in *The Greek New Testament*. All seven are exegetically “harder” readings. A study of all of Westcott-Hort's favored “Western non-interpolations” in Lk and Jn indicates that the best NT papyri do not support the eccentricities of MS D. Two conclusions are forthcoming: the witnesses to the Western text exhibit only one form of the 2nd-century NT text, and it is safer to follow P<sup>75</sup> than D and the Old Latin.—H. H. O.

83. \*K. ALAND, “The Significance of the Papyri for Progress in New Testament Research,” *Society of Biblical Literature Centenary Papers*, 325-346.



84. G. CASALIS, "La traduction oecuménique de la Bible," *LumVie* 15 (76-77, '66) 217-220.

After preliminaries which began in 1963 a group of scholars representing different churches agreed that it would be impossible to produce an ecumenical Bible by beginning with any confessional text. Accordingly work was then begun on a translation of Romans while a committee worked on Exodus. The differences that emerged in the committees did not follow confessional lines but arose from divergent exegetical views. Present plans call for Romans and an OT book to be published in 1966, the Psalter in 1967, the NT in 1970 and the complete Bible in 1975. The version will be as accurate as possible but such that it can be used liturgically.—J. J. C.

85. A. CHALAR DUFOURC, "Biblia y Ecumenismo," *RevistBib* 28 (1, '66) 40-42.

The appearance of the Catholic edition of the RSV has great significance for the ecumenical movement.

86. \*E. C. COLWELL, "Scribal Habits in Early Papyri: A Study in the Corruption of the Text," *Society of Biblical Literature Centenary Papers*, 370-389.

87. B. DE PINTO, "The Mystery of the Word. Thoughts on Biblical Language," *Scripture* 18 (41, '66) 10-18.

When presenting the message of the Scriptures, the Church must be absolutely faithful to the inspired text and yet retain the greatest possible connection with the language that the ordinary faithful use and understand. Our task today is, not to purge or water down the specific language of the Bible in modern speech translations, but rather to initiate the people by catechesis and preaching into a progressive understanding of the language of revelation itself. In brief, the problem of communicating the gospel today has two aspects. First, our Christian vocabulary is conditioned by the course of revelation itself and contains words, concepts and expressions not found in other cultures. Our task then is to become steeped in the culture which under God's direction inspired this language and not to change it to suit ourselves. Secondly, we must translate the message of salvation and its specific formulation in words into clear and vital language that speaks to the heart of modern man, avoiding both excessive literalism and paraphrasing.—J. J. C.

88. H. DUESBERG, "En attendant la Bible oecuménique," *BibVieChrét* 68 ('66) 90-92.

Since the summer of 1965 scholars of different faiths have been working on a French version of the Scriptures which, it is hoped, will be acceptable to all confessions. Ten years will probably be needed for the completion of the task. Meanwhile, as a preliminary measure, three volumes have been published by éditions "Planète": the text is that of the Bible of Jerusalem, but four separate

introductions to each biblical book have been written by Catholics, Protestants, Orthodox and Jews.—J. J. C.

89. \*D. N. FREEDMAN, "The Biblical Languages," Society of Biblical Literature Centenary Papers, 294-312.

90. G. D. KILPATRICK, "*ANAKEISTHAI* and *KATAKEISTHAI* in the New Testament," *JournTheolStud* 17 (1, '66) 67-69.

According to Bauer, apart from a variant reading at Mk 5:40 *anakeisthai* is always used of reclining at a meal, *katakeisthai* is used for lying sick and for reclining at a meal. Most instances, however, where it has this last meaning display a variant *anakeisthai*. This suggests a possible distinction in meaning, *anakeisthai* being used for reclining at a meal and *katakeisthai* for lying sick in bed, a distinction confirmed by NT usage.—J. J. C.

91. R. LEIVESTAD, "*Tapeinos—tapeinophrōn*," *NovTest* 8 (1, '66) 36-47.

The terms usually translated as referring to lowly minded and humble are commonly believed to have different meanings in the Bible than they have in profane Greek. Grundmann in *TWNT* states that in the Bible the terms are positive, whereas in profane Greek they are negative. He uses *Demut* (humility, meekness and modesty) as a general biblical equivalent for both adjectives, whereas the usual LXX expression for the concept of *Demut* is not *tapeinos* but *praiūs*, *praiütēs*. The Semitic 'anî is translated mostly by *tapeinos* but 'ānāw is always translated by *praiūs*. The difference is bound up with the development of the religious meaning of humility in Judaism. *Tapeinos* has a neutral content both in the LXX and in Christian literature. When the more positive idea of meekness is wanted, either *praiūs* and *praiütēs* are used or *tapeinophrōn* and *tapeinophrōsynē* are used in the sense of the Semitic sounding *tapeinos tē kardia*. The late Hebrew difference between 'ānî 'ānāw is expressed in Greek in the Christian difference between *tapeinos* and *tapeinophrōn*. Evidence from the LXX translation of the OT, Jewish Greek writings, the NT and the post-biblical literature is examined in detail.—D. C. Z.

92. V. LOI, "Il termine 'mysterium' nella letteratura latina cristiana prenicena. Parte II," *VigChrist* 20 (1, '66) 25-44. [Cf. § 10-843.]

The essay studies *mysterium* in the Latin version of Irenaeus *Adversus Haereses*, the origin of the Christian meanings of *mysterium*, the concept of baptism as the Christian mystery and the equivalence of *mystērion-sacramentum*.

93. \*C. M. MARTINI, "I papiri Bodmer e i nuovi orientamenti della critica testuale del Nuovo Testamento," *Il Messianismo*, 357-367.

94. R. E. McNALLY, "The Council of Trent and Vernacular Bibles," *TheolStud* 27 (2, '66) 204-227.

Because Protestant vernacular translations of the Scriptures were proving such a threat to Catholic teaching, the Council of Trent debated the question at



great length but eventually left the matter to the decision of the Pope who decreed that bishops could under certain conditions allow individuals to read Catholic translations of the Bible. "It was cautious legislation such as this that was to prove influential in creating the unbiblical atmosphere of the post-Tridentine Church, an atmosphere which has only begun to clarify in our own day under the impact of the teaching of the Second Vatican Council."

95. \*B. M. METZGER, "Recent Contributions to the Study of the Ancient Versions of the New Testament," *Society of Biblical Literature Centenary Papers*, 347-369.

96r. *The New Testament of Our Lord and Savior Jesus Christ. Revised Standard Version/Catholic Edition* [cf. *NTA* 10, p. 131].

(A. Fox, "RSVCE(NT)," *Theology* 69 [550, '66] 164-170):—The Catholic NT edition of the RSV is to be welcomed, but one should not overlook the significance of the changes in the text. "RSVCE shows by the character of its changes that it values the New Testament as the teaching of the very early Church; its note is *tradition*. RSV, and much more NEB, aim at giving as nearly as possible what the original authors wrote: their note is *authenticity*. The three editions include of course all or almost all we know of the teaching of Jesus himself, but the difference of outlook may be more fundamental than the slight differences of text suggest. A divergence of belief as to the nature of inspiration may be latent there."

97. J. STEPHENSON, "RSVCE(NT)," *Theology* 69 (553, '66) 313.

The RSV should not have relegated to the margin whole passages which, whoever wrote them, have long been accepted by the Church as authentic Scripture.

Text, cf. §§ 11-235; 11-299; 11-305; 11-307.

#### *NT General*

98. J. V. ANDERSEN, "L'apôtre Saint-Jean grand-prêtre," *StudTheol* 19 (1-2, '66) 22-29.

When discussing the Easter controversy and the Quartodecimans, Polycrates (Eusebius *Hist. Eccl.* 3, 31; 5, 24) speaks of John the apostle whom he describes as *hiereus to petalon pephorekōs* (a priest who wore the diadem). This phrase seems to imply that John was a high priest like Aaron who wore the diadem of pure gold inscribed with the words "Holy to the Lord" (cf. Exod 28:36).

Several explanations, none of them satisfactory, have been advanced for Polycrates' assertion. It is important to note that Epiphanius (*Panarion* 29, 4 and 78, 14) states that the apostle James wore the diadem (*petalon*) on his head. Epiphanius describes James as a Nazarite, a priest, and as one who was



permitted to enter the Holy of Holies. A common element for James and John seems to have been their ascetic life, something highly esteemed by the first Christians (cf. Lk 1:15; Acts 18:18; 21:23).

In the OT there was a certain similarity between the Nazarite and the priest, and Philo (*The Special Laws* 1, 249) asserts that the Nazarite during the time of his vow was like a priest. Moreover, Midrash Rabbah 10, 11 says that the Lord looked upon the Nazarite as a high priest. It seems then that *nzr*, which can be translated *petalon*, could be a common term to mark the uniqueness of the Nazarite and of the high priest. In the case of John and James, there was a tradition of temporal or perpetual Nazarite vows, and this tradition may have been interpreted in the light of OT texts which, either through an exegetical combination or through a simple misunderstanding, occasioned the idea that John and James were high priests.—J. J. C.

99r. *The Background of the New Testament and its Eschatology* [cf. NTA 9, p. 265].

(N. Perrin, "The Wredestrasse Becomes the Hauptstrasse: Reflections on the Reprinting of the Dodd Festschrift," *JournRel* 46 [2, '66] 296-300):—The most spectacular change in the decade between the appearance of the original volume [cf. §§ 2-678r—681r] and its reprinting has been in the scholarly view of tradition. In the first edition (p. 216), T. W. Manson maintained that the Wredestrasse is the road to nowhere. Now Wrede is taken seriously, and *Redaktionsgeschichte* and *Traditionsgeschichte* are utilized to reveal the tradition of the Church and the theology of the Evangelists. "Where once it was a question of Jesus and his Pharisaic opponents, today it is likely to be that of Matthew and the Christian answer to Jamnia (W. D. Davies), or Matthew and the synagogue across the street (K. Stendahl). The Wredestrasse has become the Hauptstrasse, and it is leading us to new and exciting country."

Paradoxically, there has been at the same time a growing concern for the historical Jesus. In this new quest, the knowledge of the historical Jesus is the very limited amount that has survived form-criticism and *Redaktionsgeschichte*. The new interest in the historical Jesus as initiated by E. Käsemann is not a question of the extent of our knowledge of that figure but of the significance of that knowledge, no matter how limited in extent. The Synoptic tradition as a whole is neither pure myth nor interpreted historical narrative but a remarkable mixture of both. This tradition is homogeneous because it always expresses an aspect of the message given to his Church by the risen Christ whom early Christianity completely identified with the earthly Jesus of Nazareth.—J. J. C.

100. G.-M. BERTRAND, "Saint Joseph dans les écrits des pères," *CahJos* 14 (1, '66) 5-198.

The entire issue is devoted to patristic commentaries on Joseph which are centered about the biblical data.

101r. R. E. BROWN, S.S., *New Testament Essays* [cf. *NTA* 10, p. 288].

(Anon., "Notes of Recent Exposition," *ExpTimes* 77 [10, '66] 290-292):—Extensive summary with many quotations. Praised. The essays have "the warm commendation of such notable Protestant scholars as O. Cullmann and J. A. T. Robinson, and indeed they are rich in good things and make excellent reading."

102. P. DELHAYE and J.-L. LECAT, "Dimanche et Sabbat," *MélSciRel* 23 (1, '66) 3-14.

Jesus in his day observed the Sabbath, but he set forth the principles which ultimately led to the transference of the observance to Sunday. The NT frequent mention of the first day of the week points to the change of the day of the week that was considered holy. Actually it was Paul who, for the benefit of the Gentile converts, suppressed the Saturday Sabbath, and the Council of Jerusalem, by not mentioning the Sabbath observance, approved his action. On the other hand, Jewish converts in the early days of the Church were permitted to keep Saturday as the Sabbath provided they recognized this observance as one of supererogation.—J. J. C.

103r. F. V. FILSON, *A New Testament History. The Story of the Emerging Church* [cf. *NTA* 9, pp. 290-291].

(J. L. Price, *JournBibLit* 85 [2, '66] 241-243):—Summary. Praised. A good, scholarly, well documented book for nonspecialists in which Jesus is described with finesse and profundity, and the chapter on trends in the developing Church is highly suggestive and informative.

104. J. MASSINGBERD FORD, "The Meaning of 'Virgin'," *NTStud* 12 (3, '66) 293-299.

The term "virgin" as used in Hebrew, Greek and Latin texts does not always refer to a man or woman who has never married. For instance, the "masculine *parthenoi* in Apoc. xiv. 4 who are said to be not 'defiled' with women may refer to men who have only been married once."

105. S. GIVERSEN, "Liber Asterii and the New Testament," *StudTheol* 19 (1-2, '65) 47-54.

The *Liber Asterii*, to be edited and published by G, is a treatise on monasticism composed perhaps by a disciple of Jerome. The author of the book is a biblical theologian in the treatment of his subject.—L. G.

106. B. G. HEGARTY, "The biblical renewal," *DocLife* 16 (8, '66) 437-442.

The trends, problems and future of scientific biblical study within the Roman Catholic Church are briefly examined.



107. E. R. LEWIS, "New Testament Studies in the Service of the Teaching Ministry," *Church Quart Rev* 167 (363, '66) 140-151.

The Christian teacher, besides employing the best pedagogical methods, should be conversant with recent biblical research and should center his studies upon the NT because here, as nowhere else in quite the same way, witness is borne to Christ whose minister the teacher is.

108. R. MARLÉ, "La Bible dans la division des chrétiens," *Études* 324 (5, '66) 630-640.

Despite the fact that the Bible has been, at times, an apple of discord among those who appeal to it, Christians have always believed it to be the word of the living God and are now finding, from common disinterested study of it, that it has astonishing power for regeneration and reconciliation.

- 109r. B. M. METZGER, *The New Testament. its background, growth, and content* [cf. *NTA* 10, p. 275].

(J. L. Price, *JournBibLit* 85 [2, '66] 241-243):—Summary. Praised. Criticized. A good, scholarly book for nonspecialists with some excellent features (e.g., the Roman provincial system and the teaching methods of Jewish scribes and rabbis are well described) but which at times oversimplifies and glosses over incomplete or conflicting testimony.

110. A. B. MICKELSEN, "Frontier Issues in Contemporary Theology. . . . The New Testament," *BullEvangTheolSoc* 9 (2, '66) 69-73.

The survey includes current discussions on constantly recurring themes (the Synoptic problem, the kingdom, etc.), hermeneutics, the lordship of Christ, and the use of the Bible in Christian ethics.

- 111r. S. NEILL, *The Interpretation of the New Testament 1861-1961. The Firth Lectures, 1962* [cf. *NTA* 9, p. 137; §§ 9-1141r—1142r].

(A. Richardson, *JournTheolStud* 17 [1, '66] 131-132):—Summary. Highly praised.

- 112r. A. N. WILDER, *The Language of the Gospel. Early Christian Rhetoric* [cf. *NTA* 8, p. 463; §§ 9-734r—735r].

(G. Dellling, *TheolLitZeit* 91 [4, '66] 276-277):—Extensive summary. Praised.

## BULLETINS AND BIBLIOGRAPHIES

113. ANON., "Rivista delle riviste," *RivistBib* 14 (1, '66) 3-96.

Abstracts, some rather lengthy, are devoted to articles on the NT books (pp. 3-51) and to the biblical theology of the NT (pp. 71-96).



114. J. COPPENS, J. HAVET ET AL., "Elenchus bibliographicus. IV. Scriptura Sacra Novi Testamenti," *EphTheolLov* 41 (4, '65) 257\*-291\*.

The matter is arranged under eight headings and includes titles on biblical theology, early Church and Gnosticism.

115. J. DANIELOU, "Bulletin d'Histoire des Origines chrétiennes," *RechSciRel* 54 (2, '66) 272-332.

The survey discusses 30 books grouped under four headings: Jewish Christianity and Gnosticism, Platonism and Christianity, the history of Christology, typology and symbolism. The studies on the early Fathers and the Nag Hammadi MSS, the material most pertinent to the NT, fall within the first category.—J. J. C.

116. F. DREYFUS, "Bulletin de théologie biblique: Nouveau Testament," *RevSciPhilThéol* 50 (1, '66) 98-118.

Extensive reviews of several books are followed by a brief description of the Catholic Pauline Congress held in Rome in 1961.

117. M.-É. LAUZIÈRE, "Écriture Sainte," *RevThom* 66 (1, '66) 166-168.

A critique of four French synopses of the Gospels.

118. L. MEILHAC, "Decennial Tables 1956-1965," *LumVit* 21 (1, '66) 1\*-157\*.

The pertinent NT material is contained in the following pages: "Analytical Table of Subjects," pp. 3\*-57\*; "Index to Articles," pp. 67\*-80\*; "Bibliographical Index" of books reviewed, pp. 87\*-147\*.

119. R. NORTH, "New Testament Horizon of 1966," *AmEcclRev* 155 (1, '66) 33-52.

A survey of more than 100 titles on various aspects of the NT.

120. R. PLOTINO, F. MONTAGNINI ET AL., "Rivista delle riviste," *RivistBib* 13 (Supp. '65) 443-474.

Articles of introduction to the OT and the NT which appeared in 29 journals are here abstracted.

121. M.-L. RAMLOT, "Écriture Sainte," *RevThom* 66 (1, '66) 135-165.

The bulletin is concerned with introductory matter and with OT studies.

122. F. P. RICHTMANN, "O Atual Movimento Bíblico Católico no Brasil (I). Mais de 60 anos de Experiências e Esforços: 1900-1965," *RevEclBras* 26 (1, '66) 81-100.

This part of the survey embraces the biblical work done in Brazil during the period 1900-53.

## FESTSCHRIFTEN AND COLLECTED WORKS

Readers have often asked that *NTA* abstract the articles in *Festschriften* and collected works. While these articles are very important, the staff of *NTA* cannot at present take on this additional labor. However, as a service, these books are described in our Book Notices—in the current issue unless otherwise noted—and henceforth the individual articles will be listed in the appropriate places together with periodical abstracts and will be marked with an asterisk (\*).

The present issue lists the titles of NT articles from the following books of this class.

### 123. *Aspects du judéo-christianisme.*

*The Bible in Modern Scholarship. Papers Read at the 100th Meeting of the Society of Biblical Literature. December 28-30, 1964* [cf. *NTA* 10, 413-414].

[R. R. CAEMMERER *Festschrift*] *The Lively Function of the Gospel.*

*Il Messianismo.*

*Miracles*

D. E. NINEHAM ET AL., *Historicity and Chronology in the New Testament.*

[P. SCHUBERT *Festschrift*] *Studies in Luke-Acts.*

*Umwelt des Urchristentums.*

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Our next issue will list in the proper place the NT articles in the following collected works.

V. BERNING ET AL., *Geschichtlichkeit und Offenbarungswahrheit.*

*Lagrange and Biblical Renewal.*

The NT articles in *Sacraments in Scripture. A Symposium* have been abstracted previously.

## GOSPELS—ACTS

### *Gospels (General)*

124. J. ALONSO DÍAZ, "Fidelidad y libertad histórica de los Evangelistas," *CultBib* 23 (206, '66) 3-10.

To illustrate how the Evangelists faithfully but with some freedom narrate the same words and deeds, certain sayings of Jesus and some incidents are chosen that are found in more than one Gospel. The purpose of the note is to acquaint the reader with the recent book by J. Alonso Díaz and A. Sanchez-Ferrero, *Evangelio y evangelistas* (1966).—J. J. C.



125. \*A. BARR, "Recurrent Questions in the Historical Study of the Gospels," *Historicity and Chronology in the New Testament*, 19-27.

126. S. BARTINA, "Reconstrucción del evangelio por las parábolas," *EstEcl* 40 (154, '65) 319-336.

It is possible to reconstruct the Gospels by means of the parables. If one tries to discover the original meaning of each parable and parabolic saying, three principal topics are evident: (1) the kingdom of heaven (its existence, basic characteristics, its preachers and its eschatological separation of the righteous from the sinners); (2) the Messianic times and the Messiah; (3) Judaism and its relation to Jesus and to his New Covenant and Church. The result of this reconstruction is that a duplicate of the gospel is obtained, but a duplicate which is arrived at in a way different from that of the narratives and the isolated logia or sayings.—J. C.

127r. P. BENOIT, O.P. and M.-É. BOISMARD, O.P., *Synopse des quatre Évangiles en français avec parallèles des apocryphes et des Pères*, Tome I: *Textes* [cf. *NTA* 10, p. 278].

(M. Cambe, "Synopse des quatre Évangiles en français," *VieSpir* 114 (525, '66) 350-353):—Praised. The synopsis is better than others because of its technical and pedagogical arrangement, and the work will interest a wider audience in serious Gospel study and may even be a spur to research.

128. J. BUKOVSKI, "La verdad Histórica de los Evangelios. (Un comentario)," *RevistBib* 27 (3, '65) 167-178.

The historical background of the Biblical Commission's Instruction is narrated, the contents of the document are given, and examples are presented to illustrate several points.

129r. A. DULLES, *Le Christ des Évangiles* [cf. *NTA* 10, p. 429].

(J. Coppens, "Une nouvelle apologétique du Christ des Évangiles," *EphTheolLov* 42 [1, '66] 232-237):—The apologetics here summarized at length rejects the earlier approach of H. Felder, *Jésus-Christ* (1911), and L.-C. Fillion, *Vie de Notre-Seigneur Jésus-Christ* (1922) and proposes a new method which proceeds from the faith of the early Church. However, D is more skeptical than some modern scholars concerning the possibility of attaining *ipsissima verba Christi*. With regard to the divinity of Jesus, D could profit from the insights of B. M. F. van Iersel, *'Der Sohn' in den synoptischen Jesusworten* (1961). In general, D evidently wishes to bypass historical science, but that is impossible since only by historical science can one establish the faith of the early Church.—J. J. C.

130. \*A. R. C. LEANEY, "The Gospels as Evidence for First-Century Judaism," *Historicity and Chronology in the New Testament*, 28-45.



131. \*B. LINDARS, "Elijah, Elisha and the Gospel Miracles," *Miracles*, 61-79.

132. *The Pelican Gospel Commentaries* . . . J. C. FENTON, *The Gospel of St Matthew*; D. E. NINEHAM, *The Gospel of St Mark*; G. B. CAIRD, *The Gospel of St Luke* [cf. *NTA* 8, p. 291].

(A. Baker, "The Pelican Gospel Commentaries," *Scripture* 18 [42, '66] 56-62):—Taking as a test the aim of the series as set forth by D. E. Nineham, the general editor, Fenton, Nineham and Caird are compared in their treatment of certain questions, e.g., form-criticism, Synoptic parallels, miracles, Jesus' Messianic consciousness. The examples selected show "how different in theory and practice our three writers are. Doubtless an ordinary reader will feel more at home with the method of Caird, and scholars with that of Nineham. But in these self-critical days and on a subject so vital as the New Testament a serious apprehension of what Nineham has to say especially in his introduction, should be welcomed by all."

133. J. SALVADOR, "Introdução aos Evangelhos," *RevCultBib* 1 (1, '64) 1-38.

The Gospels were molded by the early kerygma, catechesis and liturgy which were adapted to the needs of the particular hearers. The similarities and dissimilarities in the wording make up the Synoptic problem which is best solved by L. Vaganay. The introduction to the Gospels here presented follows traditional lines, and at the end the Fourth Gospel's relation to the Qumran material is briefly discussed.—H. M.

134. H. SCHÜRMANN, "Le groupe des disciples de Jésus signe pour Israël et prototype de la vie selon les conseils," *Christus* 13 (50, '66) 184-209.

The original article here translated appeared in *GeistLeb* 36 (1, '63) 21-35 [cf. § 8-88].

135. M. ZERWICK, "Historicidade dos Evangelhos," *RevCultBib* 1 (1, '64) 89-104.

The Gospels are historical, but they present salvation-history and are little concerned with the "when," "where" and "how," but look for the "why" of the historical facts. Consequently one should not forcibly harmonize different versions of the same event but rather look for the theology the Evangelist intended to convey. Relating the death of Judas, Mt 27:5 says: "he hanged himself," whereas Acts 1:18 states: "falling headlong he burst open in the middle and all his bowels gushed out." The discrepancy is best explained by Luke's intention of portraying Judas' fate as the death of a godless man whom God is throwing down headlong (*prēnēs*) into hell and whose last hours are often described as "being eaten up by worms" and the like. Cf. the death of Antiochus Epiphanes (2 Mac 9:5-9), Herod the Great (Josephus *Antiquities* 17, 6, 5) and Herod Agrippa (Acts 12:23). Other examples of discrepancies in the Gospels are examined.—H. M.

136. \*A. AMBROSANIO, "Il messianismo di Gesù nella teologia protestante contemporanea," *Il Messianismo*, 307-329.

137. G. C. BERKOUWER, "The Obedience of a Perfect Son," *ChristToday* 10 (Mar. 18, '66) 610-614.

Christ's obedience comprises not simply a part of his life but the totality of his Messianic work.

138. J. BLENKINSOPP, "Faith or Fact?" *New Blackfriars* 47 (551, '66) 380-386.

Recent studies on the historical Jesus and on miracles point up the problem of faith. Historical knowledge about Jesus is the necessary precondition of faith, yet historical knowledge cannot encompass Jesus. His resurrection, e.g., is not verifiable; it is his death seen from within, perceived. It is therefore essentially an interpretation of the death, and faith in the resurrection "an acceptance of the meaning of the death involving a life-relationship to it."—J. J. C.

139r. M. CRAVERI, *La vita de Gesù* (Milan: Feltrinelli, 1966), 466 pp.

(C. M. Martini, "La Vita di Gesù di M. Craveri 'ha un serio fondamento scientifico?'" *CivCatt* 117/2 [July 16, '66] 158-162):—Summary. Criticized. Because of its superficiality on fundamental questions such as form-criticism and redaction-criticism, its weakness in philology and its lack of familiarity with the religious and cultural milieu of Jesus' times, the book makes no serious contribution to scholarship.

140. J. DESCHNER, "Some Motifs in Christological Reflection," *PerkSchTheol Journ* 19 (3, '66) 19-29.

In Christology today there are three major problems: the quest of the historical Jesus with its consequences for men; the significance of Jesus for the world; and the existential aspect of the Christological problem, a knowing of Christ which is a participation in his reality.

141. J. W. DUDDINGTON, "The Crisis of Impending Judgment," *ChristToday* 10 (Apr. 15, '66) 713-714.

It is no myth but sober fact that Christ is coming again to judge all men, and this fact should influence the Christian's daily life.

142r. A. FINKEL, *The Pharisees and the Teacher of Nazareth* [cf. *NTA* 9, p. 291].

(J. Leipoldt, *TheolLitZeit* 91 [2, '66] 111-112):—Praised. Criticized. F manifests good knowledge of the OT and the rabbinical material and to some extent of the NT. His special gift is in comparing literary genres. However, he does not do justice to the influence that Greek culture exercised on Judaism and



even on the rabbis. He uses sources, especially the Gospels, uncritically, and his picture of Jesus is not consistent. There are gaps in the bibliography, e.g., Bultmann and E. Stauffer are not mentioned.—J. J. C.

143. R. E. C. FORMESYN, "Was there a Pronominal Connection for the Bar Nasha Selfdesignation?" *NovTest* 8 (1, '66) 1-35.

Two major problems exist about Jesus' Messianic character: (a) W. Wrede's account of the Messianic Secret, (b) the authenticity of Jesus' use of Messianic titles. The major conclusions of H. E. Tödt, *The Son of Man in the Synoptic Tradition* (1965), are correct, and a solution is here offered to the debate about Tödt's work which revolves about his conclusion that Jesus did not use the title Son of Man as a self-designation. Two questions need answers: (a) How does it happen that the title is found only on Jesus' lips? (b) Where did it come from since it was not part of the vocabulary of the primitive Church?

(1) None of the other solutions to these questions (J. M. Robinson, H. Conzelmann, G. Bornkamm, E. Sjöberg) are satisfactory. (2) The term never appears except on Jesus' lips. (3) Syntactically the term is parallel with the personal pronoun and appears only when it is so. (4) Parallel passages show an interchange (cf. 3) makes sense. (5) Palestinian Aramaic supports a use of *bar nasha* as a stylized way of expressing the personal pronoun. This thesis explains why the title appears only on Jesus' lips and is never used by others as a predicate of Jesus. Further, the term was also a technical Messianic title and was and is often confused.—D. C. Z.

144. G. HAUFE, "Das Menschensohn-Problem in der gegenwärtigen wissenschaftlichen Diskussion," *EvangTheol* 26 (3, '66) 130-141.

In the conservative view (O. Cullmann, E. Stauffer and E. Sjöberg) Jesus understood himself as the eschatological Son of Man. The sayings about the Son of Man's earthly work, suffering, resurrection and parousia go back at least partially to Jesus' preaching. E. Käsemann, H. Conzelmann and P. Vielhauer favor a radical solution, viz., that the historical Jesus did not speak of the Son of Man. All the Son of Man sayings were created by the Palestinian community, which understood the resurrection and exaltation of Jesus as the beginning of the end-events and applied to Jesus the traditional Son of Man title.

E. Schweizer, E. Bammel and others adopt a compromise, conservative solution. The historical Jesus described himself as the Son of Man who worked on earth, and was to suffer, sit at God's right hand and appear as witness in the Last Judgment. The sayings about the coming Son of Man which are so closely linked to the late Jewish apocalyptic tradition are secondary.

Finally, there is the compromise, critical solution of R. Bultmann, G. Bornkamm, H. E. Tödt, W. Marxsen, F. Hahn and others. The logia which deal with the coming Son of Man go back to the historical Jesus, who saw in the coming Son of Man a redeeming, judging figure distinct from himself. On the basis of the Easter appearances the Church identified the coming Son of Man



with Jesus, and—on the analogy of Jesus' own words about the eschatological Son of Man—created logia concerning the Son of Man's work on earth, his suffering and resurrection. The author favors this view and emphasizes how crucial Lk 12:8 f. is in the whole dispute.—G. G. O'C.

145. H. HOMMEL, "Herrenworte im Lichte sokratischer Überlieferung," *ZeitNTWiss* 57 (1-2, '66) 1-23.

Rabbinic and OT parallels are of little help in interpreting the Synoptic sayings about a man's cutting off or plucking out a member of his body that causes him to stumble (Mt 5:29 f.; 18:8 f.; Mk 9:43 ff.) and about leaving or neglecting relatives in order to follow Jesus (Mt 10:37; Lk 14:26; cf. Mk 10:29 f. parr.; Mt 23:9; 8:21 f.; Lk 9:59 f.). However, significant parallels for these sayings do occur in Greek and Hellenistic literature, all of them apparently derived from Socrates.

The oldest and most extensive parallel occurs in Xenophon *Memorabilia* 2, 51-55, a section which even Olof Gigon accepts as reliable. Socrates was accused of inducing young people to value their relationship to him above all others because he taught them to be useful. According to Xenophon, Socrates did insist that a person should not rely on close relationships but rather try to be useful to those by whom he desires to be respected. Socrates pointed out that we bury a body when the soul has left it and, while we are still alive, we ourselves trim our nails and hair and cut away callouses and pay surgeons to remove parts of our body, even though the operation causes us great pain. Other parallels are found in Plato *Symposium* 205 E 3 ff. and *Lysis* 210 C-D; Aristotle *Eudemian Ethics* 7, 1 gg. E (1235a 35 ff.); and the Stoic Musonius 16.

In the Gospels, though the sayings about relatives occur independently of the sayings about members of the body, the two groups are related, as R. Bultmann (*Theologie des Neuen Testaments*, 8 f.) and F. Horst (*TWNT* 4, 564) have pointed out. The philosophical statements about useful and harmful relationships have become in the Gospels stern warnings about temptations to sin.—H. W. B.

146. W. G. KÜMMEL, "Jesusforschung seit 1950," *TheolRund* 31 (1, '66) 15-46.

The survey is concerned particularly with studies related to the question of the historical Jesus and to the methodology of the new quest.

147. W. KÜNNETH, "The Presence of the Risen One," *ChristToday* 10 (Apr. 15, '66) 710-712.

The resurrection faith eagerly awaits its consummation in the parousia where Christ will be manifested as Lord of the world, confessed as such by all, crushing his enemies, exalting and glorifying his friends, the members of his Church.

148r. G. E. LADD, *Jesus and the Kingdom* [cf. *NTA* 9, p. 285; § 10-1134r].

(D. E. H. Whiteley, *Theology* 69 [554, '66] 370-371):—Summary. Praised. Reservations. For the problem of Jesus' sayings which suggest that the end is imminent and that it may be delayed indefinitely L approves "Cranfield's solution that 'The Events of the Incarnation, Crucifixion, Resurrection, Ascension and Parousia are in a real sense one event' (p. 319). It is true that these events are *qualitatively* one in that they are all due to God's dynamic power and *functionally* one in that they fulfil His purpose: they are not *temporally* one in any sense which helps to solve a strictly *temporal* problem.

"However, all books must leave gaps. What Ladd does cover he covers clearly and well."

149r. E. LINNEMANN, *Parables of Jesus. Introduction and Exposition* (London: S. P. C. K.), 216 pp.

(Anon., "A Manner of Speaking," *TimesLitSupp* 65 [Aug. 25, '66] 767):—Summary. Praised. The section on "The Parables as Sayings of Jesus" is outstanding in this comparatively brief but important and well translated book.

150. H. LUBIENSKA DE LENVAL, "Le Christ Jésus disait les Psaumes en hébreu," *BibVieChrét* 58 (69, '66) 72-76.

A plea for Christians to learn Hebrew and to recite the Psalms in Hebrew as Jesus did.

151. J. MACQUARRIE, "The Pre-existence of Jesus Christ," *ExpTimes* 77 (7, '66) 199-202.

The old-style kenotic theories took their start from the pre-existent divine Being who humbled himself to become a man, whereas the current Christological thinking, reflecting the more positivistic outlook of our age, takes its departure from the human Jesus. The newer theories are frankly adoptionist. In the NT both adoptionism and incarnationism have their place, and NT Christology seems to have developed from the first to the second.

The idea of the pre-existence of Jesus Christ can, it seems, be interpreted without those mythological or speculative beliefs which offend contemporary minds. This can be done by following two paths: one mapped out by the traditional doctrine of the Logos, the other by considering the creaturely being of Jesus Christ. Ultimately both paths converge on him, true God and true Man. "One path leads back from this signal revelation of God to the Word, active in the world from the beginning, the expressive Being through whom God is always pouring Himself out. The other path leads back from the creaturely being of Jesus, the Man for others, to show how all creation points toward the self-emptying through which He fulfilled Himself. We see also how both incarnationism and adoptionism have their proper place in a balanced understanding of Jesus as the Christ. Incarnationism teaches the priority of God, and that the event of Jesus Christ is not just an arbitrary or natural evolution;



adoptionism guards against a docetic distortion of Christ by insisting on His humanity and on the need for free human obedience and co-operation in fulfilling the potentialities of God's creation."—J. J. C.

152. \*P. MASSI, "Teologia del Servo di Jahvé e i suoi riflessi nel Nuovo Testamento," *Il Messianismo*, 105-134.

153. J. G. MØLLER, "Jesu forkyndelse og dagligsprogets logik" [Jesus' Preaching and the Logic of Everyday Language], *Dansk Teol Tid* 29 (1, '66) 42-51.

Peter Zinkernagel, the philosopher of the Copenhagen School of linguistic analysis, has dealt in *Om verdensproblemet* (1957), with the old problem whether things exist independently of one's perception of them. Through an analysis of everyday language, he shows that this was an apparent problem which arose only because attention was not given to the general features of everyday language. These features he breaks down into three rules of logic: (1) We may not use elementary designations of things and designations for our own possibilities of action independently of each other. (2) We may not use psychological expressions independently of the personal pronouns. (3) We may not use the personal pronouns independently of physical designations and therewith of elementary designations of things.

However, Zinkernagel concludes that the knowledge which comes to expression in poetry and religion is different from that of objective observation. Theologians must try to determine more clearly what the religious manner of speaking is. But if we take the Incarnation dogma seriously, we must conclude that Jesus was no "homo religiosus," but a man who spoke to people in their own everyday language.

Zinkernagel's rules of everyday speech are applied to Mt 18:21 f., Mt 10:42, and Mt 25:31 ff., and it is shown that the rules are applicable to Jesus' teaching. It is also shown that "indicative" statements, such as Mk 1:14 f., likewise follow Zinkernagel's rules when it is remembered that the phrase "kingdom of God" in Jesus' preaching involves first and foremost a radical demand for obedience to God's will. This demand is precisely to forgive the brother and to love the neighbor. Therefore, "Jesus' preaching of the kingdom of God is also expressed in everyday language."—B. A. P.

154. L. MORRIS, "The Centrality of the Cross," *Christ Today* 10 (Mar. 18, '66) 614-617.

The firm conviction of the permanent efficacy of the crucifixion leads Paul to say that he will glory in the cross (Gal 6:14).

155. \*D. E. NINEHAM, "Some Reflections on the Present Position with regard to the Jesus of History," *Historicity and Chronology in the New Testament*, 1-18.

Reprinted from *Church Quart Rev* 166 (358, '65) 5-21 [cf. § 9-891].



156. A. C. PANZARELLA, "Christ Our Wisdom," *Worship* 40 (5, '66) 297-305.

"The task of restoring a true understanding of the Christian vocation depends on grasping anew the moral aspect of Christ's self-revelation as it comes to us through scripture and the sacraments in the church. It also depends on grasping anew the role of the Holy Spirit as the source of the light and power of our Christian lives."

157. J. PONTROT, "Gospel Traditions about Christ's Resurrection. Theological Perspectives and Problems of Historicity," *LumVit* 21 (1, '66) 66-90.

The theme is examined under these headings: the resurrection of Christ, "sign" and "mystery"; the primitive traditions of faith in the resurrection; the Gospel pericopes of the resurrection cycle; the literary formation of the resurrection cycle.

158. ———, "Gospel Traditions about Christ's Resurrection. Problems of Historicity and Catechetical Perspectives," *LumVit* 21 (2, '66) 205-224.

The problems of historicity are formulated in precise terms, the NT texts are examined, and the actual state of the documentation is found to favor the interpretation given it by believers.

159. C. L. J. PROUDMAN, "Remarks on the 'Son of Man'," *CanJournTheol* 12 (2, '66) 128-131.

We are frequently told that for the background of Jesus' use of the title "Son of Man" we must look to the OT and particularly to Daniel. On the contrary, there is no "Son of Man" in Daniel in the sense that there is one in the Gospels; we merely find there references to an angel receiving a kingdom or to angels variously described as "men" or "sons of men." Obviously the title was in fairly general use in the circle of Jesus' acquaintances; otherwise he would have indicated that he meant to signify something different from the accepted meaning. This circle it was in which the *Similitudes of Enoch* were produced with their mention of the eschatological Son of Man. As with other Jewish Messianic concepts, Jesus reinterpreted and modified the Enochic "Son of Man" concept.—J. J. C.

160. J. RIEDL, "Österliches Christentum. 'Wir können unmöglich von dem schweigen, was wir gesehen und gehört haben' (Apg 4,20)," *BibLiturg* 39 (2, '66) 72-84.

Christian faith is summarized in the post-Easter formula "Jesus (Christ) is Lord," and the origin and deeper appreciation of the title of Lord goes hand in hand with a fuller and deeper understanding of salvation-history as is evident from the NT.

161. J. RIEDL, "Strukturen christologischer Glaubensentfaltung im Neuen Testament," *ZeitKathTheol* 87 (4, '65) 443-452.

The belief that Jesus Christ is the Lord represents the first level of NT Christology. The first type of development from this level can be found in Rom 1:3-4 (cf. also 1 Pet 3:8, 2 Tim 3:16) where Paul sees in Christ two kinds of existence, the pre-existent and the eschatological. Lk 1:35 represents the midpoint between Rom 1:3-4 and Jn 1:14. Luke sees the qualities of the eschatological, glorified Christ, Spirit, power, Son of God (compare Lk 1:35 with Rom 1:4), as already present at Jesus' conception. Thus Luke avoids the danger of a certain adoptionism, but it remains for John (1:14) to bridge completely the gap between the pre-existent and the glorified Son of God. This is the basis for the Johannine teaching on the Spirit (Jn 14:26) which soon ripened into a full doctrine on the Trinity (the Athanasian Symbol). Traces of this development are to be found in the second article of the Apostle's Creed where, conceptually at least, the conception and the birth of Jesus precede his existence as the Lord. —R. J. D.

162. H. RIEDLINGER, "Geschichtlichkeit und Vollendung des Wissens Jesu," *TheolQuart* 146 (1, '66) 40-61.

Among NT writers, Mark emphasizes most the limitation of Jesus' knowledge (Mk 6:6; 10:14; 3:5; 10:21). Matthew also admits limitations, but less extensively (Mt 24:36; Mk 13:32; Mt 27:46; Mk 15:34; Mt 27:50; Mk 15:37). Thus, any theory which excludes a priori the possibility of limited, even inaccurate, knowledge in Jesus fails to do justice to the Jesus-tradition of Matthew and Mark. Luke has a higher conception of Jesus' knowledge, since he is always in the closest of ties with the Spirit of God. The Synoptics do not claim omniscience for Jesus. The testimony of Hebrews is inconsistent, but in John, Jesus is the omniscient, eternal Logos whose very omniscience is the basis of the apostles' faith (Jn 16:30; 21:17).

Except for the Antiochian school, the Johannine conception of Jesus' omniscience received ever stronger emphasis. It remained for Aquinas, while still favoring Johannine Christology, to insist on confronting it with the Synoptic Christology. A human being incapable of authentic historical experience would be a frustrated being. Catholic theology has yet to go much beyond this position.

The magisterium from Pius X to Pius XII opposed revision of the Johannine position, but the encyclical *Divino afflante Spiritu* (1943) and the April 21, 1964 Instruction of the Biblical Commission invite, if not oblige, us to re-examine the problem.

Attempts by H. Schell, E. Gutwenger, R. Haubst and K. Rahner which favor the Synoptic tradition over the Johannine are unsatisfactory; both traditions are essential. The entire gospel witness must be taken into consideration so as to enable us to interpret, in function of the Christology of the individual authors, what they say about Jesus' knowledge. Authentic experience of historical happenings was necessary for Jesus in order to make possible the complete entry of



God into the world of man. God's omniscience did indeed come to the man Jesus, but in a historical manner, and fully only with his resurrection and glorification.—R. J. D.

163. N. H. G. ROBINSON, "The Future of Christology: I," *ExpTimes* 77 (5, '66) 136-140.

Since it does not hold that the ultimate point of theological reference is an infallible institution or an infallible book but that revelation is found in certain saving actions and events which culminated in the coming of Christ, modern Protestant thought is Christocentric in a way in which earlier Protestant thought and Roman Catholic theology cannot be. Various Protestant Christological positions are then examined and the conclusion is reached that "as modern Protestantism works itself out in terms of the logic of its own insights it seems to land itself in the unenviable dilemma of either placing the focal point of Christian faith in history, so that inexorably it shrinks and vanishes away or else placing it behind history so that it can be grasped and pinpointed only in terms which are themselves old and anachronistic." (*To be concluded.*)—J. J. C.

164. ———, "The Future of Christology: II," *ExpTimes* 77 (6, '66) 167-170.

A Christology which is content to articulate itself exclusively in terms of the demand of love and the demonstration of its possibility can hardly be deemed a genuine Christology. History enters into Christology, but existentialist history seems to have become a mythico-mystical reality. "A mythico-mystical reality seems to be a very poor exchange for a mythico-metaphysical one; and yet without it the exclusively historical context posited by existentialism leaves no room for the absolute, the final or eschatological point where some Christology becomes a necessity, where in fact Christology has its beginning and its *raison d'être*." On the other hand, we cannot suppose that certain traditional Christological categories were fixed and final formulations.

In this connection it is often assumed that revelation is the ultimate category. Instead, the basic Christian reality is an encounter, a fellowship, a living relationship, and the existentialist insistence upon love is sound so far as it goes. However, the basic Christian reality is that God loved us and gave his Son for us.

The existentialists have been much too prone to assume that history by itself and unexamined is an adequate and sufficient substitute for metaphysics and in making this assumption they treat history almost as a mythico-mystical reality. To regard history as a series of discrete but also concrete encounters is virtually to destroy the concept of history altogether. Moreover, the final judgment upon morality (the judgment of the world) comes in the life story of him who for our salvation came down from heaven.—J. J. C.

165. W. CHILDS ROBINSON, "'Abba': The Christ Child's Word for God," *ChristToday* 10 (May 13, '66) 813-816.

The paper "is an endeavor to carry somewhat further than he has yet done the conclusions of Joachim Jeremias on Jesus' use of *Abba*, 'Father'."



166r. E. RUCKSTUHL, *Chronology of the Last Days of Jesus. A Critical Study* [cf. *NTA* 10, p. 284; § 9-395r].

(C. Stuhlmüller, *CathBibQuart* 28 [2, '66] 256):—Praised. Reservations. This carefully argued study presents one of the strongest cases for holding that Jesus celebrated the Last Supper on Tuesday. The translation is rather free but accurate. The bibliography unfortunately simply repeats that of the German edition.—J. J. C.

167. J. SALVADOR, "São os Judeus de ontem e hoje responsáveis pela morte de Jesus?" *RevCultBíb* 1 (2-3, '64) 109-153.

At the crucifixion the Jews did not commit deicide, nor did this guilt pass on to contemporary Jews as we inherit Adam's guilt in original sin. Christ, Peter and Paul excused them, for they did not know what they were doing (cf. Lk 23:34; Acts 3:15, 17; 13:27). And if the Gospels say "the Jews" (Jn) and "the crowds" (Lk) were against Jesus, parallel passages show that the Evangelists meant only the Jewish leaders. On Good Friday only a few Jews asked for Jesus' death. Yet throughout the centuries there has been anti-Semitism in the Church. Recent Popes have spoken out clearly against anti-Semitism, and the Vatican Council declared the Jews without guilt in the crucifixion.—H. M.

168. G. SCHIWY, "Die Osterberichte zwischen Rationalismus und Irrationalismus," *StimmZiet* 177 (4, '66) 288-296.

An examination of the NT to determine how far its statements indicate the resurrection of Christ was "a historical fact."

169. M. SEILS, "Zur Frage nach der Heilsbedeutung des Kreuzestodes Jesu," *TheolLitZeit* 90 (12, '65) 881-894.

The question of the soteriological significance of Jesus' death asks how that death belongs to God's word and why it is gospel. Recent dogmatic answers tend to emphasize "reconciliation," but the exegetical considerations not only show how limited is this category within the NT, they also tend to dismantle the whole dogmatic tradition of the soteriological implications of Jesus' death. It is clear that, while there may be no "theology of the cross" (Barth), whatever Easter says about the cross depends upon language, concepts and expectations derived from elsewhere: from the OT, Judaism, apocalyptic, etc.

The following considerations are important: (1) An undifferentiated appeal to the canon, as qualifying all its expressions, is excluded. We are not relieved of the obligation of finding the center of various statements made. (2) Any appeal to Jesus' self-consciousness is also excluded. It yields only ambiguous and indirect evidence, itself contradictory. (3) One must decide whether the cross and the path to it are God's act. The difficulties must be made clear which arise where Jesus' life and ministry, but not his death, are seen as God's action. Did the early community err in interpreting the cross as God's act for man? (4) One must ask whether the cross can be properly interpreted without reference to

sin, not as denoting mere humanity, but as denoting guilt before God. It is undeniable that Jesus went to sinners and the earliest Church interpreted his death as being "for our sins."

Furthermore, there is no faith in Jesus' death as soteriological which does not involve "human evaluation" to make the *skandalon* understandable. This is true in every interpretive appeal (e.g., to the life of Jesus, to the expectations raised by Isa 53, to the resurrection, etc.). Finally, it is clear how carefully Anselm thought through these problems.—J. H. S.

170. G. SIEGMUND, "Ecce Homo," *ErbeAuf* 42 (2, '66) 91-104.

The NT portrait of Jesus as the just one is similar in certain points to the Hellenistic concept of the just man, and Plato's description of the just man suffering unjustly affords a parallel to the crucifixion.

171. A. THOMASMA, "Christ and His Deeds as Credal-Signs," *Dominicana* 51 (1, '66) 14-25.

The resurrection "established Christ as the primordial credal-sign, the optimum sign of believability. In Jesus the man are found all three credal-signs: He is God revealing, God commanding faith by means of divine words clothed in human language, and a primordial credal-sign, a living and walking miracle, an externalization rendering belief reasonable, and non-belief irrational and condemnatory. Being all three at once, Christ stands at the beginning, middle, and end of every act of faith which man performs. He is the 'miracle' of the ages."

172r. H. E. TÖDT, *The Son of Man in the Synoptic Tradition* [cf. *NTA* 10, p. 284; § 10-1136r].

(Anon., "Notes of Recent Exposition," *ExpTimes* 77 [9, '66] 257-258):—Extensive summary. Praised. Reservations. "This is a well-argued book, but not all will feel bound by its conclusions. If the early Church had such reverence for the known words of Jesus that they could not modify those which represented the Son of Man as other than Jesus, would they with such careless freedom feel able to ascribe to Him words of their own creation? If the phrase 'Son of Man' is so largely a post-Easter ascription, why do we not hear more of it in other parts" of the NT? etc.

173r. ———, *Idem*.

(R. E. Brown, *JournBibLit* 85 [2, '66] 246-248):—Summary. Praised. Reservations.

174r. ———, *Idem*.

(C. F. D. Moule, *Theology* 69 [550, '66] 172-176):—T maintains that Jesus did not identify Himself with the Son of Man, that the latter was an apocalyptic figure, the consummator of salvation. The reviewer is unconvinced regarding



the thesis and its presuppositions. 1 Enoch is assumed to be the source of the Synoptic tradition concerning the Son of Man. But no one has proved that this writing was early enough to have entered into the Synoptic tradition. Furthermore, T rejects the idea that Dan 7 speaks of a suffering Son of Man. Actually in Dan 7 the Son of Man stands for "a loyal, martyr-group who are brought to glory and vindicated *through suffering*."

Also, T assumes that the Gospels have combined different strands of tradition. However, it is possible and probable that each type of Son-of-Man saying—present authority, future suffering and ultimate vindication—was represented in the original usage of Jesus. Finally, Mk 8:38, Lk 12:8 (contrast Mt 10:33) need not indicate a distinction between Jesus and the Son of Man. Perhaps too much has been made of a poetic contrast. The saying might have been made prosaically uniform: "Whoever confesses the *Son of Man on earth* (in eclipse, suffering) will be confessed by the *Son of Man in heaven* (vindicated, 'with clouds')."—J. J. C.

175. \*H. E. W. TURNER, "The Chronological Framework of the Ministry," *Historicity and Chronology in the New Testament*, 59-74.

- 176r. H. VAN DER LOOS, *The Miracles of Jesus*, Supplements to Novum Testamentum (Leiden: E. J. Brill, 1965), xv and 749 pp.

(J. R. Keating, *Biblica* 47 [1, '66] 138-139):—Summary. Praised. Reservations. The study is a valuable reference book of encyclopedic dimensions. There is need, however, for more careful exegesis of individual pericopes based on the literary data to bring out the individual viewpoint of each Evangelist. Many a reader who agrees that the interpretation of the miracles depends on faith may regret so little space is devoted to the interpretation which faith itself has given to the miracle stories.—J. J. C.

177. J. F. WALVOORD, "II. The Future Work of Christ. The Church in Heaven," *BibSac* 123 (490, '66) 99-103.

After the time of rapture the Church will proceed to heaven where it will be judged and persons will receive rewards according to their service. Furthermore, the NT describes the present work of Christ under the figure of Christ as the Bridegroom and the Church as the Bride. The figure of marriage wonderfully illustrates Christ's love for the Church which was shown by his death (Eph 5:25) and his present work (Eph 5:26) and will be consummated at the rapture when the Church, perfect in every way, is presented to the Bridegroom (Eph 5:27).—J. J. C.

178. ———, "III. The Future Work of Christ. Christ's Coming to Reign," *BibSac* 123 (491, '66) 195-203.

The essay examines the biblical texts which refer to the Second Advent and then studies its relation to the divine plan of salvation.

179. H. WANSBROUGH, "Suffered Under Pontius Pilate," *Scripture* 18 (43, '66) 84-93.

The extant material concerning Pilate and his age is often biased. Tension between Rome and Palestine was then inevitable because Rome considered one of the functions of client princes such as Herod was the gradual Hellenization of his territory so that after a generation or two it could be fully incorporated into the Empire. A study of the clashes between Pilate and the Jews reveals that his most notable characteristic was zeal for the honor of the Emperor and loyalty to Rome. Philo accuses Pilate of inflexibility, and in loyalty to Caesar he was inflexible. Naturally his policy conflicted with that of the Jews who refused to conform to Roman ways and customs. But "a critical examination of the complaints of injustice and cruelty made against him by ancient and modern historians shows them to be without foundation."

Recently A. N. Sherwin-White has claimed that the legal responsibility for Jesus' death rests uniquely upon Pilate; that Jesus offered no defense and therefore Pilate had no alternative but to condemn. Such an opinion seems unjustified; in extraordinary cases the magistrate's powers were practically untrammelled by any rules of law or procedure. It seems rather that Pilate condemned Jesus because the Jewish leaders worked upon his obsession that he must be loyal to the Emperor (Jn 19:12).—J. J. C.

180. E. M. YAMAUCHI, "The Teacher of Righteousness from Qumran and Jesus of Nazareth," *ChristToday* 10 (May 13, '66) 816-818.

The differences between Jesus and the Teacher from Qumran (ten of them are listed) are far more striking than any superficial similarities.

Jesus, cf. §§ 11-147; 11-230; 11-276; 11-346r; 11-376; 11-409; 11-426; 11-437. Jesus of History, cf. §§ 11-146; 11-155.

### *Synoptics*

- 181r. A. CARD. BEA, S.J., *The Study of the Synoptic Gospels. New approaches and outlooks* [cf. *NTA* 10, p. 278].

(J. Volckaert, *ClerMon* 30 (2, '66) 68-69):—Summary. Praised. The book is "a brief, clear and easily understandable exposition of a delicate subject."

- 182r. W. R. FARMER, *The Synoptic Problem. A Critical Analysis* [cf. *NTA* 9, p. 430; § 10-1130r].

(H. C. Snape, "The Synoptic Problem Reopened," *ModChurch* 9 [3, '66] 184-191):—Extensive summary. Reservations. After F's able exposition of the history of the Synoptic problem, his own solution is somewhat disappointing. The same criticism which he makes against Holtzmann, Sanday and Streeter can be made against his own thesis, i.e., "that his arguments are convincing as long as his basic hypothesis is assumed." Hitherto it has been assumed that the Synoptic problem could only be dealt with in isolation, that the sole relevant evidence



was that which the Gospels themselves provided. Even F limits himself to this method. However, there is need of studying the *Sitz im Leben* that produced the Gospels and of knowing their historical milieu.—J. J. C.

183. J. HERING, "Remarques sur les bases araméennes et hébraïques des Évangiles synoptiques. Prolégomènes à une nouvelle traduction, rédigés en mémoire de l'enseignement de Charles Jaeger," *RevHistPhilRel* 46 (1, '66) 17-33.

NT scholars and translators have not sufficiently utilized a number of important studies which Semitists have devoted to the Aramaic text underlying the Greek of the NT. A discussion of 26 passages from the Gospels in the light of their Aramaic substratum follows.—R. J. C.

184. R. T. SIMPSON, "The Major Agreements of Matthew and Luke against Mark," *NTStud* 12 (3, '66) 273-284.

There is a real difficulty in reconciling the Q hypothesis with the priority of Mark. The strongest argument for Mark's priority is the fact that at many points Matthew and Luke seem to present improvements upon his style. But it is also true that Matthew and Luke often improve Mark in exactly the same way. The fact that these "minor agreements" of Matthew and Luke against Mark are almost invariably improvements makes it unlikely that they are derived from Q; it suggests rather that Luke has drawn his improvements from Matthew (or Matthew from Luke). And yet these agreements in the triple tradition are often incorporated alongside so-called Q material (common to Matthew and Luke only). Thus they are really "major agreements" and pose a major problem for the Q hypothesis.

Analysis of three passages—the baptism and temptation (Mk 1:1-13), the great commandment (Mk 12:28-31) and the Beelzebub controversy (Mk 3:22-27)—shows that Luke used both Mark and a second edition of Mark that is indistinguishable from Matthew. The well-known objections to this theory that Luke used Matthew are avoided if we remember (a) that Matthew was not for Luke a main source, as Mark was, but a minor one; (b) that Luke could have had access to other traditions of some of the Matthean material; (c) that Luke often rewrites his sources freely. Thus the same kinds of editorial improvements that show Matthew's and Luke's dependence on Mark, also tend to show Luke's dependence on Matthew. Though the Synoptic problem may never be fully solved, it is at least in this direction that a solution lies.—J. R. M.

185. W. WILKENS, "Zur Frage der literarischen Beziehung zwischen Matthäus und Lukas," *NovTest* 8 (1, '66) 48-57.

The thesis is that Luke used Matthew in constructing his Gospel. This thesis offers a new departure for the editorial history of the Gospels. If Luke knew Matthew, then a literary dependence on Matthew could be demonstrated. There are extensive verbal agreements between Matthew and Luke. Different pericopes

range up to over 90 per cent verbal identity, e.g., Lk 11:24-26 = Mt 12:43-45; Lk 16:13 = Mt 6:24. Most range over 50 per cent. To account for this verbal similarity, scholars following Harnack posit Q even to the extent of assuming that Q must have been in fixed written form and used as such by both Matthew and Luke. It seems that Luke took from Matthew large sections intact. This reopens the question of the composition of Q because large parts of Q seem to be Luke's copying from Matthew. The passages examined in detail are: (1) Lk 3:7-9 = Mt 3:7-10; (2) Lk 3:16 f. = Mt 3:11 f.; (3) Lk 6:41 f. = Mt 7:3-5; (4) Lk 10:2 = Mt 9:37b-38; (5) Lk 12:22-31 = Mt 6:25-33; (6) Lk 13:28-30 = Mt 8:11-12; 20:16; (7) Lk 7:1-10 = Mt 8:5-13; (8) Lk 12:39-46 = Mt 24:43-51. Furthermore, (9) many Matthean verbal peculiarities are used by Luke, e.g., *dia touto*, *hōsper gar*, *kathōs*, etc., and (10) Luke copies copiously (the places are noted) from Matthew's use of Mark. Matthew does not replace Mark as a source for Luke but rather supplements Mark.—D. C. Z.

Synoptics, cf. § 11-530r.

### *Matthew*

186r. A. W. ARGYLE, *The Gospel According to Matthew*, [cf. NTA 8, p. 288].

(J. R. Perkin, *ScotJournTheol* 19 [2, '66] 234-236):—Summary. Praised. Reservations. The series seeks to acquaint young students with the results of modern scholarship and to prepare them for examinations. The volume, whose general tone is conservative, ably fulfills the first purpose but is not so successful on the second. Perhaps a new type of commentary is needed, a radical departure from the verse-by-verse exegesis, and "a bold attempt to provide the Christian answer to questions which are really being asked in schools and colleges today." —J. J. C.

187. J. CAUBET ITURBE, "Una cadena patrística, conservada en árabe, del Evangelio de San Mateo," *EstBíb* 24 (1-2, '65) 135-151.

There are extant 13 MSS, none of them edited, which contain Arabic catenae of the Gospels. The oldest of these is Vat ar 452 which was finished being copied on Oct. 30, 1214. These MSS, which can be divided into 3 groups, show a close though varying resemblance to the Coptic MS of the British Museum Or Ms 8812. Generally speaking their language is not classical Arabic, but a colloquial speech easily understood by those for whom the catenae were destined. Their tendency is Monophysitic as can be seen in the large proportion of citations from Severus of Antioch. The divisions in the text are numbered in Bohairic and usually conform to Coptic liturgical usage.

In MS 452, we note: (1) Contrary to what we would expect after the work of I. Guidi (1888), Vat ar 452 does not follow exactly the Arabic version of Vat cop 9, but seems to reflect an earlier unretouched version of Vat cop 9 which may be the basis of the Egyptian or Arabic "Vulgate." (2) In those places where Vat ar 452 and the Arabic Vulgate differ from Vat cop 9 and other Bohairic



recensions, they part also from the Hesychian family and approach the Greek text now adopted by our modern critical editions. Sometimes the joint resemblance approaches the Caesarean family. (3) Some readings of Vat ar 452 resemble the oldest Arabic translations, made directly from a Greek text; others approach the *Diatesseron*. (4) Among some of the interesting readings, we find: Mt 16:18, "You are the Rock, and upon this Rock . . . ." Mt 26:28, "This is my blood, the New Testament." (5) Of the 340 patristic scholia, 219 are divided almost equally between Chrysostom and Cyril of Alexandria. Most of the citations are free, some cannot be found in extant works of the Fathers to whom they are ascribed, and some of these latter are foreign to the thought world of the author whose name they bear.—F. M.

188. \*G. DANIELI, "Significato di 'profezia messianica' presso san Matteo," *Il Messianismo*, 219-231.

189. T. F. DRIVER, "The Gospel According to St. Matthew," *ChristCris* 26 (May 16, '66) 95-97.

P. Pasolini's motion picture with this title is "a work of almost unsurpassed cinematic beauty and at the same time the first biblical film that embodies genuine faith."

190. G. STRECKER, "Das Geschichtsverständnis des Matthäus," *EvangTheol* 26 (2, '66) 57-74.

The delay of the parousia, experienced at the transition from the first to the second Christian generation, changed the theological situation. Matthew responded to the challenge by historicizing, ethicizing and institutionalizing the gospel tradition. The problem was to maintain the original relation of Christian existence to the *eschaton* while recognizing that this existence took place in "time" or in the "world."

The tradition of the life of Jesus was historicized, in the sense of a unique event that was temporally past and geographically removed, by combining the interpretation of the fulfillment of the OT prophecies with temporal and geographic information and biographic details. The time of Jesus was the central period in the course of history. It was preceded by the time of the fathers and the prophets and followed by the time of the Church.

According to Matthew the mission of Jesus in history was the presentation of the ethical demand through his words and the example of his conduct, in preparation of the kingdom. His whole life was the revelation of the "way of righteousness." And by grounding the ecclesiastical offices and discipline in the proclamation of Jesus, by interpreting baptism as the initiation rite of the convert, and by understanding the Eucharist as something which did not precede but was part of the institutional activity of the Church, the tradition was institutionalized. In this manner the Church became the representative of the ethical demand in time. By showing the individual Christian the way of righteousness in this new

period in history, the Church guaranteed the continuity between the past of the time of Jesus and the present, in anticipation of the end.—H. W. B.

191. \*[Mt 1—2] C. S. MANN, "The Historicity of the Birth Narratives," *Historicity and Chronology in the New Testament*, 46-58.

192. [Mt 1:20-21] A. PELLETIER, "L'Annonce à Joseph," *RechSciRel* 54 (1, '66) 67-68.

X. Léon-Dufour's translation of Mt 1:20-21 (cf. *Études d'Évangile* [1965], pp. 67-81) fails to appreciate that, once its *men* is omitted, the usual dialectical formula *men gar . . . de* loses the precision of an impersonal didactic exposition. The phrase in these two verses can be explained as a case of "*gar* à portée différée."—S. E. S.

193. [Mt 3:13-17] S. L. JOHNSON, "The Baptism of Christ," *BibSac* 123 (491, '66) 220-229.

A study is made of the hidden years preceding the baptism, of the accounts of the baptism and finally of its theological significance.

194. [Mt 4:1-11] J. DUPONT, "L'origine du récit des tentations de Jésus au désert," *RevBib* 73 (1, '66) 30-76.

The narrative of the temptations of Jesus is not a piece of haggadah made up by some early Christian theologian, as A. Meyer, R. Bultmann, and some Catholics have maintained. It was formulated by Jesus himself during his ministry. So far as we know, there was no one in the early Church, apart from Jesus, who possessed the depth of religious vision and the power of poetic imagination to which the temptation-narrative bears witness. Further, the narrative deals with a question which no longer existed after the resurrection (viz., Why did not Jesus accredit himself as Son of God by great miracles?); and the role which the temptations attribute to Satan corresponds to that which Jesus habitually attributed to the devil, whom he regarded as his adversary.

The narrative, then, comes from Jesus himself. He is describing an experience of his own, but in graphic language, which is not to be taken too literally. Probably he recounted the temptations to the disciples after Caesarea Philippi.—J. F. Bl.

195. K. ROMANIUK, "Repentez-vous, car le Royaume des Cieux est tout proche (Matt. iv. 17 par.)," *NTStud* 12 (3, '66) 259-269.

An analysis of the NT accounts of the content of the preaching of John the Baptist and of Jesus in Galilee reveals the following relationships. The exhortation to repent entered the early catechesis as part of John's teaching, and it is contained in Mk 1:4 and Lk 3:2 in a more primitive form than in Mt 3:2 where Matthew tried to assimilate the teachings of Jesus and John. Peter's preaching in Acts 2:38 derives from John the Baptist.



The most primitive form of Jesus' message contains the announcement of the kingdom of heaven and the exhortation to repent. Marks adds two elements: the fulfillment of time and the need to believe in the good news, while Matthew, with a different notion of Gospel, omits them. Luke, who avoids literary doublets and expressions that are too Semitic, here has another source and relates only Jesus' teaching in the synagogues of Galilee. In Rom 13:11-14 Paul's account depends on Mark's report of Jesus' catechesis.—A. J. S.

196r. W. D. DAVIES, *The Setting of the Sermon on the Mount* [cf. *NTA* 8, p. 464; § 10-378r].

(R. S. Barbour, *ScotJournTheol* 19 [2, '66] 238-242):—Extensive summary. Highly praised. Perhaps the book's main value will be not so much in its thesis as in the enormous amount of information on first-century Judaism to be found in its pages.

197r. ———, *Idem.*

(B. Lindars, *JournTheolStud* 17 [1, '66] 135-138):—Summary. Praised. D is prepared "to go some way towards accepting the theory that the words of Jesus were memorized and passed on in a rabbinic-type school, stemming from Jesus' own use of rabbinic teaching methods, though he subjects the extreme view of Gerhardsson to a long and searching criticism (Appendix XV)."

198r. ———, *Idem.*

(S. Sandmel, *TheolToday* 23 [2, '66] 290-294):—Extensive critique. Praised. Criticized. The book is one of great learning and erudition, but despite the judgment of many reviewers, it is not a work of perceptive comprehension, of astute judgment, of judicious appraisal of material. One misses an adequate inquiry into Mt as a totality both in its own terms and in relationship to Mk and Lk. Several false assumptions are present: e.g., that Paul differs from the other apostles only in profundity, that he is a good representative of Pharisaic Judaism. D "is unwilling to believe us Jews when we state that Paul's views and those of the rabbis on the Torah are antithetical." D's knowledge of Judaism is extensive, but his interpretation of rabbinic texts often seems odd to the reviewer. Lastly, certain basic assumptions appear to have influenced the interpretation of the material and to have determined the book's conclusions.—J. J. C.

199r. ———, *Idem.*

(P. Winter, *Gnomon* 38 [1, '66] 102-103):—Extensive summary. Praised. In great part one can agree with D's distinction between the sayings as found in their pre-Synoptic form and in their formulation by Matthew. The book is stimulating and will help readers to understand the origin of the sayings in Matthew's Sermon on the Mount.—J. J. C.

200. [Mt 5:9, 48] H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel," *KirchReformSchweiz* 122 (Mar. 31, '66) 100-101.

Two suggested changes concern NT texts: Mt 5:9 and Mt 5:48.

201. J. B. BAUER, "De coniugali foedere quid edixerit Matthaeus? (Mt 5,31 s; 19,3-9)," *VerbDom* 44 (2, '66) 74-78.

Two footnotes are presented in confirmation of M. Zerwick's article on divorce in *VerbDom* 38 (4, '60) 193-212 [cf. § 5-395]: (1) *porneia* cannot mean "adultery"; (2) though the text of Mt 19:3-9 is closer to historical reality, from the literary point of view it is secondary to the Markan parallel. Mt has amplified the text to meet the needs of his church; he answers the question, What is to be done when a Gentile catechumen is involved in an incestuous marriage?—J. F. Bl.

202. [Mt 6:9-13] Centre nationale de pastorale liturgique, "La traduction commune du 'Notre Père'," *QuestLitPar* 47 (2-3, '66) 141-145.

The French translation of the Our Father, which was recently approved by representatives of the Catholic, Protestant and Orthodox Churches, is given and followed by a brief commentary.

203. [Mt 6:9-13] J. DELORME, "La prière du Seigneur. Pour une catéchèse biblique du 'Notre Père.' À propos de la nouvelle traduction," *AmiCler* 76 (Apr. 14, '66) 225-236.

The new French translation of the Our Father, recently adopted by the Protestants and Catholics and Orthodox, is commented upon as a means of aiding pastoral preaching. Instead of the new rendering "do not subject us to temptation," we should read "let us not enter into temptation." The meaning is that we ask God to intervene on our behalf and to remove from our path a danger that is dreadful. An annotated bibliography is added at the end.—J. J. C.

204. [Mt 6:9-13] *MaisDieu* 85 ('66) devotes most of the issue to the Our Father.

J. DUPONT AND P. BONNARD, "Le Notre Père: notes exégétiques," 7-35.

R. ARON, "Les origines juives du Pater," 36-40.

A. HAMMAN, "Le Notre Père dans la catéchèse des Pères de l'Église," 41-68.

N. M. DENIS-BOULET, "La place du Notre Père dans la liturgie," 69-91.

I.-H. DALMAIS, "L'introduction et l'embolisme de l'Oraison dominicale dans la célébration eucharistique," 92-100.

J.-D. BENOIT, "Le Notre Père dans le culte et la prière des Églises protestantes," 101-116.



A. POLAERT, "La catéchèse du Notre Père aux hommes d'aujourd'hui," 117-139.

C. WIÉNER, "La nouvelle traduction française de la prière du Seigneur: Signification pastorale et oecuménique," 140-152.

205. [Mt 6:9-13] E. M. YAMAUCHI, "The 'Daily Bread' Motif in Antiquity," *WestTheolJourn* 28 (2, '66) 145-156.

The word *epiousios*, rendered "daily" in the phrase "our daily bread," of the Lord's Prayer, lacks convincing attestation in nonbiblical Greek texts. Attempts have been made to ascertain its meaning by etymology. A number of scholars, such as J. Jeremias and K. Stendahl, favor an eschatological rendering of the phrase as "bread for the morrow."

It should be noted, however, that the phrase "daily bread" or its equivalent is a common motif in ancient literatures. There are parallels in the OT, the Gilgamesh Epic, the story of Sinuhe and other Egyptian texts, Greek classics, etc. In these cases bread or food is often spoken of as: (1) apportioned; (2) apportioned daily; (3) necessary for existence; and (4) sufficient for contentment.—E. M. Y. (Author).

206. [Mt 6:12] J. MEGIVERN, "Forgive Us Our Debts," *Scripture* 18 (42, '66) 33-47.

First the text is examined, then the basic interpretation set forth, and finally the different nuances between Mt and Lk are indicated. The respective attitudes of Mt and Lk "toward forgiveness are simply instances of a more general characteristic of their individual theologies, the former more *anthropocentric* and hence stressing the *moral need* for *human* (fraternal) forgiveness, the latter more *theocentric* and hence stressing the *doctrinal fact* of *divine* forgiveness. . . . Matthew is the *challenging* Gospel of Christian *action*, and stresses the need for horizontal forgiveness (man-to-man). Luke, the *joyful* Gospel of Christian *being*, stresses the fact of vertical forgiveness (God-to-man, salvation)."

207. [Mt 6:13] H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel," *KirchReformSchweiz* 122 (May 12, '66) 150-151.

Corrections are suggested with little or no comment for 15 NT texts. Mt 6:13 is discussed at length. While biblical and theological difficulties surround the usual translation "lead us not into temptation," the Aramaic substratum of Jesus' words suggests the rendition "do not allow us to enter into temptation."—J. J. C.

208. [Mt 6:13] C. B. HOUK, "*Peirasmos*, The Lord's Prayer, and the Massah Tradition," *ScotJournTheol* 19 (2, '66) 216-225.

C. H. Dodd in *According to the Scriptures* (1952) has suggested that citations of OT verses by the early Church were often used as pointers to larger

passages of Scripture describing certain thematic events. The references in the NT to the tradition of *Massah* or "Temptation"—the place in the wilderness where the Israelites tempted God—are examples of such a practice. An examination of these references casts light on the meaning of *peirasmōs* or "temptation" in the Lord's Prayer. This is usually interpreted to mean either a testing of the faithful or an enticement to sin.

However, the use of *peirasmōs* in Heb 3 as a reference to the *Massah* experience (Exod 17:1-7), and the meaning of the cognate word *ekpeirazō* in Mt 4:7 suggest that the interpretation of the petition in the Lord's Prayer should be: "Lead us not into testing thee." That this is the correct rendering may be seen by setting the entire Lord's Prayer in the context of the Exodus account: (a) "Hallowed be Thy name" may be compared with the holiness of God's name (Exod 20:7); (b) "thy kingdom come" with "you shall be my own possession . . . and a holy nation (Exod 19:5, 6); (c) "our daily bread" with the daily manna; and (d) "our trespasses" with the sin of the golden calf. Ps 78, which also refers to the *Massah* tradition, may be similarly compared.

However, *peirasmōs* in another passage which refers to the *Massah* tradition, 1 Cor 10:13, has the meaning of seduction to sin. This seems to be a change from the original meaning which has been made by the individual writer. The fourth Evangelist uses the *Massah* traditions to draw an analogy between the uplifted serpent and the crucified Christ (Jn 3:14; 12:32). This pattern of interpretation calls for a devaluation of the role of the community and a reassertion of an individual's creative use of the OT.—E. M. Y.

209. [Mt 8:14-15] X. LÉON-DUFOUR, "La Guérison de la Belle-Mère de Simon Pierre," *EstBib* 24 (3, '65) 193-216.

A study of the cure of Peter's mother-in-law will clarify the correct approach to the accounts of Jesus' miracles. While our scientific mentality sees illness as physical, the early Christian community emphasized the connection between illness and sin and considered cures as signs of God's power and of our redemption by Christ's resurrection. In the NT many of Jesus' actions are like the prophets' symbolic gestures and others fulfill eschatologically the promises and laws of the OT. The cures are among these actions.

The cure of Simon's mother-in-law is not closely connected with what precedes it in the Gospel narratives, but all the Synoptics agree on the link between this cure and the following summary of the cures in the evening at Capharnaum. The miracle occurs within a theologically unified sequence in Matthew and par. In Matthew it is a symbol of the redeeming resurrection and of God's power in Mark/Luke. The Markan-Lukan account seems to be that of a witness telling a story, and it contains all the characteristics of Synoptic miracle accounts. Matthew eliminates all others but Jesus and so tells a symbolic, catechetical story of redemption as it was told by the community.

Since Matthew, contrary to his usual custom, omits the verb *prosēlthon* (contained in Mk 1:31) from his account and since the crowds found before this



incident in Mt 8:1 & 10 are not found during the cure, it seems that Matthew actually drew from a different tradition than Mark rather than reworking him. Mark's account, though, seems to preserve a more exact recital of the bare facts with less theological development than Matthew.

All three accounts call us to faith and taken together they present different perspectives of faith: that of God working in Jesus, of the early Church teaching her members, and of Christ finally redeeming and raising us.—A. J. S.

210. J. LEAL, " 'Qui dedit potestatem talem hominibus' (Mt 9,8)," *VerbDom* 44 (1, '66) 53-59.

At the end of the cure of the paralytic, where Mark has (2:12b): "they were all amazed and glorified God, saying, 'We never saw anything like this!'," Matthew has (9:8): "they were afraid and they glorified God, who had given such authority to men." Matthew certainly had Mark's text before his eyes, and gives us a theological revision of it. Mt 9:8 expresses the wonder not only of the bystanders who saw the power of Jesus, but also of the apostolic Church reflecting on the spiritual power communicated by Christ to his disciples.—J. F. Bl.

211. [Mt 13] W. WILKENS, "Die Redaktion des Gleichniskapitels Mark. 4 durch Matth.," *TheolZeit* 20 (5, '64) 305-327.

E. Lohmeyer, *Das Evangelium des Matthäus* (1956), argues from the chapter on parables that Matthew wrote his Gospel independently of Mark. This thesis is rejected from a consideration of Mt's redaction of Mk 4. Mt shows a literary dependence on Mk because Mt takes over from Mk the idea of the hardening. Unlike Mk, in Mt the blindness of the people is not the purpose but the reason for the lack of understanding. In Mk, the difference in the proclamation of the parable is fulfilled in the veiling and revealing. In Mt, the parable discourse shows that the separation of those who understand and those who do not has already been accomplished. The special problem for Mt is the question of the division between these two groups. Mt's Parable of the Weeds treats, not of the *corpus mixtum* of the Church, but of Israel in its attitude toward Christ the King.

The second half of the chapter (Mt 13:36-52) has no basis in Mk and is clearly a composition of Mt. The explanation of the weeds and of the dragnet comes from the first Evangelist who thereby indicates that membership in the Church does not exempt a person from the final judgment.

Apparently Mt 13 was not written at one sitting; there are signs of a secondary, literary expansion. The hardening of Pharisaic Judaism on the one hand corresponds to the understanding of the disciples on the other. To make clear the difference between Pharisaic Judaism and the disciples is the particular function of the chapter on parables. Lastly, Mt 13 has the character of *kairos* and should be understood not only chronologically but eschatologically.—J. J. C.

212. J. C. FENTON, "Expounding the Parables. IV. The Parables of the Treasure and the Pearl (Mt 13:44-46)," *ExpTimes* 77 (6, '66) 178-180.

The six paragraphs of 13:34-52 are arranged as a chiasmus with a minor chiasmus in vv. 40-50. Examination of the context shows the two senses in which Matthew understood these parables. He is thinking of the disciples. They have sold what they possess, and they will have treasure in the age to come (cf. Mt 19:21). But they have already acquired treasure in that they have heard the words of Jesus which fulfill prophecy and make its meaning clear.

The *Gospel of Thomas* separates the two parables and places them in reverse order. In Jesus' teaching the two parables probably were not joined together. Compared to Matthew, *Thomas'* version of the treasure is inferior, but his version of the pearl seems superior since the merchant, not a dealer in pearls, accidentally found the pearl and then sold one set of goods to obtain something infinitely better.

These parables, therefore, seem to teach that what appeared to the outsider unwise was in fact the most sensible thing to do. As such they fit into Jesus' eschatological preaching: the kingdom of God is at hand, repent! The only way to survive the coming cataclysm is to change from a life of sin to the life that is for God. Those who will "buy" this will be ensuring their future safety and prosperity; and the cost of it is total abandonment in faith.—J. J. C.

213. [Mt 15:21-28] R. A. HARRISVILLE, "The Woman of Canaan. A Chapter in the History of Exegesis," *Interpretation* 20 (3, '66) 274-287.

"The history of nineteenth- and twentieth-century theology could well be written by the light of our text. Those quests which by means of historical-critical science seek to penetrate behind the kerygma to an unassailable *factum* from which it might derive its guarantee and those quests which hope by means of a subjectivistic understanding of history to provide a second avenue of access to the historical Jesus are of a piece with all attempts to provide the woman a lever by which to move Christ to do her bidding. 'Pop theology' is in one respect the expression of theological heartbreak over the impossibility of faith's taking its refuge in the world. On the other hand, those theologies which remove faith from any source beyond itself, whether by contending that faith is indifferent to the historical question or by other means, are akin to that type of interpretation which derived the woman's 'conquest' from an innate quality or capacity. To each of these concerns our narrative declares that faith's sole and proper object is the word of Christ. And that word is first of all a 'No,' a law, harsh and bitter, killing and destroying. But by submitting to the 'No,' by conceding the judgment of God as did the woman of Canaan, a man may discover the 'Yes' of God, a 'Yes' present and intended from the beginning yet hidden to everyone but the man willing to be destroyed."

214. C. L. MITTON, "Expounding the Parables: VII. The Workers in the Vineyard (Matthew 20:1-16)," *ExpTimes* 77 (10, '66) 307-311.



An analysis of the parable and of its setting makes it clear that for Matthew the parable illustrates the truth that those who have suffered loss for Christ will be abundantly rewarded in the age to come. This meaning, however, cannot be the original one, since in the parable itself there is no reversal of rank or privilege. First and last receive the same payment. The whole point lies in the equality of the reward, not its reversal.

Later, different interpretations were given the parable by the Church. Mt 20:16b, an ancient addition, suggests the parable means that some who have come early into the Christian life will later be rejected as unworthy because of their attitude, while others less worthy will be accepted in their place.

The original parable (Mt 20:1-15) is the story about a surprisingly generous employer who deals with those who came into his service with quite unnecessary generosity, a generosity angrily resented by those who felt that others had gained more from it than they had. The story is intended to reveal something about God whose treatment of undeserving men and women is incredibly more generous than they can believe possible. The grumblers in the parable would represent the Pharisees who condemned Jesus' kindness to the fallen; the Pharisees wanted God to be just to all men, but not indulgent to sinners. Suggestions for preaching the parable are added at the end of the article.—J. J. C.

215. R. J. DILLON, "Towards a Tradition-History of the Parables of the True Israel (Matthew 21,33—22,14)," *Biblica* 47 (1, '66) 1-42.

First, a distinction is made between the historical and the theological or redactional context of the parables. The parables were spoken by Christ on definite historical occasions and for definite doctrinal purposes but were later developed, expanded and applied to the special needs of the early Christian communities. Two parables in particular are examined, the marriage feast (Mt 22:1-14) and the wicked husbandmen (Mt 21:33-46). A careful analysis of the two parables leads to this conclusion: the first Gospel went through different redactional stages before reaching its present form. The husbandmen parable had already a written form at a very early stage, but the marriage-feast parable was long preserved in oral tradition and was therefore more liable to free and complex development. This gives great probability to the hypothesis that the first Gospel existed originally in the form of catechetical instructions and exhortations for the new Christian communities, and it was probably a baptismal instruction which brought the two parables together.—P. P. S.

216. S. PEDERSEN, "Zum Problem der vaticinia ex eventu. (Eine Analyse von Mt. 21,33-46 par.; 22,1-10 par.)," *StudTheol* 19 (1-2, '65) 167-188.

In the dating of the Gospels, the argument from *vaticinia ex eventu* plays an important part. Do Mt 21:33-46 and 22:1-10 contain such prophecies? Have the events of A.D. 70 influenced the formulation of Mt 22:7? K. H. Rengstorf has shown that 22:6-7 could be a mere formalized *topos* giving a characteristic account of the capture of a city. A decisive argument can be drawn from those

texts in Jeremiah which describe the role of the prophets and their fate. The language, which describes the sending of the prophets and the threats of judgment if the hearers do not accept the proclamation of Yahweh's will, reveals a layer of tradition which has great resemblance to the Matthean passages. Jesus is seen to share the fate of the OT prophets.

The events of A.D. 66-70 did not provide the impulse for the creation of a tradition or the actualization of an old tradition. The invitation repeated in spite of the refusal (Mt 22:3-4) could not have existed as a tradition without the punishment (v. 7), as this invitation was met with violent rejection (v. 6). The tradition from Jeremiah is the key.—G. G. O'C.

217. [Mt 24—25] G. C. FULLER, "The Olivet Discourse: An Apocalyptic Timetable," *WestTheolJourn* 28 (2, '66) 157-163.

For Jesus in the Olivet Discourse, the end-time process had already begun, and he presented a survey of the remaining significant events in the consummation which were the fall of Jerusalem and his own parousia. The distinctive sign of the end arriving is the "abomination of desolation" (cf. Mt 24:15) for which Luke has "Jerusalem surrounded by armies" (Lk 21:20). In Mt 24:29, Jesus speaks of his parousia as coming "immediately" after the fall of Jerusalem. Here he is using an apocalyptic timetable to indicate that in salvation-history the parousia is the next event of significance after Jerusalem's destruction. For the benefit of Gentile readers Luke expressed Matthew's thought by saying that the city will be trampled under foot by the Gentiles till the time of the Gentiles are fulfilled (Lk 21:24).

By linking the description of the parousia with the lesson to be learned from the fig tree (Mt 24:29-33), the Savior instructs the disciples to realize that, once they see the fate of Jerusalem, they should know that the next significant event is the Second Coming. The assertion that this generation shall not pass away until all these things take place (Mt 24:34) refers to the ruin of the Holy City. In the final part of the discourse (Mt 24:37—25:46 parr.), the hearers are reminded that the time of the parousia is unknown and therefore they should always be ready to meet the Lord.—J. J. C.

218. R. MADDOX, "Who are the 'Sheep' and the 'Goats'? A Study of the Purpose and Meaning of Matthew xxv: 31-46," *AusBibRev* 13 (1-4, '65) 19-28.

After a survey of previous interpretations of the passage has brought out their weaknesses, the following interpretation is proposed. Both the sufferers and those who are judged are within the Church, and the latter are specifically the leaders of the Church. The point of the pericope is to warn the Church leaders of the tremendous responsibility they bear for the nurture, encouragement and protection of those who are included within the elect community of the Son of Man.

Two important factors support this interpretation. First, the entire speech (Mt 24—25) is addressed to the disciples privately (Mt 24:3), and in Mk 13:3, the



audience is restricted to Peter, James, John and Andrew. The instruction is accordingly intended as esoteric. Secondly, the imagery of the separation between sheep and goats as a symbol of judgment seems to be derived from Ezek 34:17. However, not only this one verse, but the entire chapter should be taken into consideration. In Ezek 34:1-16 God, the owner of the sheep, rejects the false shepherds and becomes the shepherd himself. But in vv. 17 ff. the center of interest changes. God judges not only the shepherds but also the strongest animals in the flock—the rams and the he-goats—apparently meaning the leading citizens of Israel, those who have the power to preserve or destroy the fortunes of the majority.—J. J. C.

219. H. E. W. TURNER, "Expounding the Parables. VI. The Parable of the Sheep and the Goats (Matthew 25:31-46)," *ExpTimes* 77 (8, '66) 243-246.

The passage is examined in the light of recent studies, especially those of J. A. T. Robinson and T. Preiss, and some themes are indicated which the modern preacher may draw from the pericope.

220. J. WINANDY, "La scène du Jugement Dernier (Mt., 25, 31-46)," *SciEccl* 18 (2, '66) 169-186.

An examination of the most important elements of Mt's parable of judgment brings out its sources and purpose. The person of Christ as king on his throne in glory is common to several of Mt's parables. Matthew seems to have begun from certain logia of Jesus concerning the Son of Man judging in glory and a parable with a king-judge. He then took the Son of Man and assimilated it with the angel of Yahweh who judges, thus making the identity of the original king-judge more explicit. Consequently, when Christ the Son of Man comes in glory, his kingdom and that of the Father are fulfilled.

Utilizing prophetic texts freely, Matthew sets the scene of the judgment of nations as a separation of the sheep and goats. The question then remains: Who exactly are contained under these two divisions and what is their relation to "the least of my brethren" to whom Jesus refers in his judgment. It seems that *toutōn* is not a Semitism, as J. Jeremias holds, but a demonstrative referring to the sheep, i.e., to those who have believed in Jesus. Parallels suggest that "the least" are not specifically the poor and unfortunate, but the *mikroi*, the little ones who receive Jesus' word in a childlike spirit.—A. J. S.

221. [Mt 26:17-29] F. MENDOZA RUIZ, "El jueves día de la Ultima Cena (Conclusión)," *EstBib* 24 (1-2, '65) 85-106. [Cf. § 10-917.]

Jn 12:1 notes that the Bethany incident occurred six days before the Passover. Since in 19:31, 42, he clearly indicates that the Passover was on Friday-Saturday, we conclude that the incident took place on the previous Sunday. Christ entered Jerusalem on the following day, five days before the Passover. Jn omits any overt allusion to the Paschal Lamb or the Eucharist in his account of the Last Supper. The mention in 18:28 of the Pharisees' refusal to enter the

praetorium in order to avoid defilement does not clearly indicate what day this took place, since we do not know what law is referred to or how long such defilement lasted though it was probably of one day's duration. But from 19:31, 42 we know that Jesus died on the day preceding the Sabbath. Paul's insistence on the link between the Eucharist and the death of the Lord, and his remark that Jesus instituted the Eucharist "on the night he was betrayed," seem to favor a short time interval between the supper and the death of Christ. A. Jaubert has made a real contribution to our understanding of the calendars in existence at the time of Christ, but her hypothesis cannot be accepted.—F. M.

222. \*[Mt 26:20-35] G. OGG, "The Chronology of the Last Supper," *Historicity and Chronology in the New Testament*, 75-96.

223. [Mt 26:26-29] P.-Y. EMERY, "L'Eucharistie: sacrifice du Christ et de l'Église (note conjointe)," *VerbCaro* 20 (77, '66) 65-72.

Though much of Seemann's presentation [cf. preceding article] is acceptable, his emphasis upon sacrifice will not convince Protestants unless they already share his views. Protestantism is not called upon to renounce its manner of stressing the "for us" aspect of Christ's sacrifice but to discover its full meaning in view of the Incarnation: the movement by which the Son, not only comes to us, but unites us in himself and with him draws us toward the Father. Moreover, the sacrifice of the Church is the celebration of the sacrifice of the Son before the Father.—J. J. C.

224. [Mt 26:26-29] B. A. GERRISH, "The Lord's Supper in the Reformed Confessions," *TheolToday* 23 (2, '66) 224-243.

There seem to be three doctrines of the Eucharist in the Reformed confessions, which we may label "symbolic memorialism," "symbolic parallelism," and "symbolic instrumentalism."

225. [Mt 26:26-29] G. KÜHNE, "Die Abendmahlsfrage im Gespräch. C. Die Substanzfrage beim Abendmahl," *PastBlät* 106 (3, '66) 141-145.

Some conclusions are drawn from an examination of the modern concept of matter, the divine substance and Luther's teaching on the Last Supper.

226. [Mt 26:26-29] M. SEEMANN, "La catéchèse sur l'eucharistie dans une perspective biblique et oecuménique," *VerbCaro* 20 (77, '66) 50-64.

The NT texts indicate that the Eucharist is not only a sacrament but also a sacrifice offered to the Father. When one recovers the full biblical meaning of the Eucharist and the sacrifice which express the inner gift of the heart in word and offering, one is able to realize that the presentation of the offerings, the Eucharistic prayer, the consecration and the communion form a great organic unity in which is realized the anamnesis of the presence of the Last Supper in



so far as it anticipated authentically the sacrifice of the cross. And all this takes place in the presence of Christ glorified who is represented by the pastor of the community.—J. J. C.

227. [Mt 26:26-29] DAW MYAT YIN, "The Doctrine of the Lord's Supper," *SEAJournTheol* 7 (4, '66) 37-48.

The Eucharist is studied from various angles: the biblical texts, the OT preparations for the rite, the doctrines involved and some pastoral implications.

228. \*[Mt 26:57—27:26] A. N. SHERWIN-WHITE, "The Trial of Christ," *Historicity and Chronology in the New Testament*, 97-116.

229. [Mt 27:27-56] J. R. SCHEIFLER, "El Salmo 22 y la Crucifixión del Señor," *EstBib* 24 (1-2, '65) 5-83.

In investigating the influence that Ps 22 had in the redaction of the Passion narrative, we may consider four principal incidents: (1) The dividing of the garments: All four Gospels cite Ps 22:19 in connection with this incident, though this must have been a common aspect of every Roman crucifixion. The wording of a historical event has been influenced by the desire to manifest Jesus as the Just and Suffering One of the Psalms. (2) Mocking and blasphemy: Jn omits any mention of this, but all the Synoptics in this connection use Ps 22:8-9 with slight modifications. Lk is careful to give only the priests as the subject of *exemyktērizon* of Ps 22:8, while Mt and Mk leave the subject vague and change the word to *eblasphēmoun*.

(3) The cry of abandonment: Mt and Mk cite Ps 22:2 and mention a "great cry" twice (Mt 27:46, 50; Mk 15:34, 37). Lk gives Ps 31:6 in this context of the cry and Jn speaks of "saying" *tetelestai*. The confusion about the name of Elijah is hardly the type of thing that would be included if the whole incident were only a literary creation. Jesus probably prayed this Psalm, and for reasons now unintelligible to us, he was thought to be invoking Elijah, the patron of the just who are persecuted. It may be that as he recited Ps 22:16, he was offered *oxos* out of compassion, and this was later described in terms redolent of Ps 69:22. The earlier mention of wine in Mt 27:34 and Mk 15:23 may also have been influenced by Ps 69:22, but there is no reason to consider this incident as unhistorical. (4) The crucifixion: It is interesting to note that, despite the atmosphere of Ps 22 which permeates their accounts, no Evangelist alludes to verse 17 which contains a phrase uniquely applicable to the piercing of Christ's hands and feet. If the whole of the Passion narrative were merely a narrative exposition of the theology of Ps 22, such an omission would be unintelligible.

Mt and Mk use Ps 22 to portray Jesus as the perfect Just and Suffering One. Lk enlists the Psalm in his presentation of Jesus as the ideal of the Church's martyrs (cf. Acts 7:60), and Jn uses the Psalm to portray Christ the King.—F. M.

230. [Mt 27:45-53] C. H. LINDIJER, "De tekenen bij Jezus' dood" [The Signs at Jesus' Death], *HomBib* 25 (3, '66) 55-59.

The three signs which occurred at Jesus' death (darkness, torn curtain of the Temple, earthquake and raising of the dead) accentuate the significance of this event: (1) the entering into the life of the fullness of creation and with that also of the life of God himself; (2) the end of the Jewish cult; (3) the presence of the resurrection-life.

231. [Mt 28] F. H. DRINKWATER, "How Far Was the Resurrection 'Historical'?" *Continuum* 4 (1, '66) 157-161.

"The object of the present note is purely semantic: to request a little more care in using words like 'unhistorical'."

232. \*[Mt 28] W. LILLIE, "The Empty Tomb and the Resurrection," *Historicity and Chronology in the New Testament*, 117-134.

233. [Mt 28:17] R. J. KWIK, "Some Doubted," *ExpTimes* 77 (6, '66) 181.

The words *hoi de edistasan* do not indicate that some disciples were in doubt about the reality of Jesus' appearance but rather that Matthew would have us understand that all the disciples present were doubtful about the reception they would get from Jesus.

Mt 19:3-9, cf. § 11-201.

### Mark

- 234r. E. BEST, *The Temptation and the Passion: The Markan Soteriology* [cf. *NTA* 10, p. 278; § 10-1129r].

(R. Balducelli, *TheolStud* 27 [2, '66] 270-272:—Extensive summary. The monograph "is a model of serene and responsible scholarship."

235. T. F. GLASSON, "An Early Revision of the Gospel of Mark," *JournBibLit* 85 (2, '66) 231-233.

G offers some observations on the article under the same title by J. P. Brown [cf. § 4-374], which in turn referred to G's earlier study, "Did Matthew and Luke use a 'Western' Text of Mark?," *ExpTimes* 55 (1943/44) 180-184. Both scholars agree that Matthew and Luke used a secondary form of Mark which varies from our "best" texts but is sometimes reflected in the Markan MS tradition. However, G doubts that all the variants represent a deliberate "revision" and still prefers "Western" to Brown's "Caesarean" as the most adequate available label for the text tradition in which these variants are most fully preserved. (Seven additional examples are appended in support.) Brown has not discussed all the evidence and has been prematurely selective in his presentation. Although he lists codex W as "Caesarean," it is Western for Mark 1:1—5:30. Whereas he tabulates his results in terms of individual MSS, it would be better



"to examine the full attestation for each reading and to judge its general complexion."—R. A. K.

236. \*M. E. GLASSWELL, "The Use of Miracles in the Markan Gospel," *Miracles*, 149-162.

237. J. K. HOWARD, "Our Lord's Teaching Concerning His Parousia: A Study in the Gospel of Mark," *EvangQuart* 38 (2, '66) 68-75. [Cf. § 10-921.]

The present installment examines the Markan parables and some sayings of Jesus.

238. G. SCHILLE, "Der Beitrag des Evangelisten Markus zum kirchenbildenden (ökumenischen) Gespräch seiner Tage," *KerDogma* 12 (2, '66) 135-153.

In the center of Mk stands the question about the unity of the Church (Mk 9:38 f.). There is someone outside of the community who casts out devils in the name of Jesus. Thus he should be brother too; but this cannot be. There can be Church only—so the apostles think—where there is community, not separatists. Yet, at least they ask the Lord to clarify the issue and are told: The separated brother, too, is champion of Christ. Yes, one must not give scandal to the least in the faith (9:41 ff.); one must be salted (9:49), i.e., be a peacemaker. Nobody has precedence in the Church; only he is great who serves the ones in and outside of the Church (9:33-35). The apostles will be the foundation of the coming Church (8:27—9:50), Christ the principle of her unity. Suffering as the Baptist and Elijah and rising again, he will ask everyone to take up his cross and follow him (8:31—9:13). True faith that embraces all people knows about one's lack of it and takes it seriously as did the father in 9:14-27. The coming Church will have a liturgy (6:30-44; 8:1 ff.), mission movement (6:6-7; 7:24 ff.) and teaching authority (8:27-29).—H. M.

239. J. C. WEBER, "Jesus' Opponents in the Gospel of Mark," *JournBibRel* 34 (3, '66) 214-222.

There is "no definite historical connection between Jesus' opponents in the pre-Passion tradition and those in the Passion material. During Jesus' ministry, before the last period in Jerusalem, his opponents were scribes, Pharisees, and Sadducees. The cause of controversy is the correct interpretation of Torah or else Jesus' charge of hypocrisy. Although much of this material relating to Jesus' opponents originates within the oral tradition of the primitive Christian community, a basic core goes back to Jesus himself. Jesus encounters opposition on the part of some scribes and some Pharisees over the question of Torah interpretation, but there is no historical evidence of an open break or of any progressively increasing hostility during Jesus' Galilean ministry.

"The historical relationship between Jesus and his opponents in the pre-Passion material does not serve to explain Jesus' execution. Both the opponents

and the crucial issues are different in the two bodies of material. The Passion material is formed and developed in the kerygmatic tradition of the early church. The motifs dominating the depiction of Jesus' relationship to his enemies in the Passion story are drawn from the church's *kerygmata* and anti-Jewish polemic. The historical clues which modern historical-critical scholarship can gather indicate that Jesus was put to death for political reasons and that the Roman occupation was probably more responsible for his death than were the Jewish leaders."

240. [Mk 1:9-11] L. F. RIVERA, "El Bautismo de Jesus en San Marcos," *RevistBib* 27 (3, '65) 140-152.

In Mark, the baptism of Jesus is a presentation of the Messiah as the Servant of the Lord. The circumstances of the baptism indicate this in a striking manner: the rite of John the Baptist who recognized in Jesus the vocation of the Servant of the Lord, proclaimed this vocation to all the true disciples of Christ and to the Church. At the same time Christ's baptism was also a presentation of him as Son of God. The Father's words were a personal testimony to the Son (thence the Messianic secret). The Servant will embrace a life of lowliness and suffering which must appear a mystery. Thus Mark's Gospel presents a message ever timely and ever new.—J. J. C.

241. T. A. BURKILL, "The Syrophoenician woman: The congruence of Mark 7:24-31," *ZeitNTWiss* 57 (1-2, '66) 23-37.

Like the story of the exorcism in the country of the Gerasenes (Mk 5:1 ff.), this account is due to the Evangelist's part in showing that the mission to the Gentiles was prefigured in the Messiah's earthly career. There are unmistakable signs that Mark himself composed the account. It seems probable that the Markan story is more primitive than Mt 15:21-28. Matthew based his account on Mark, adapting and elaborating Mk 7:24-31 by making use of certain other traditions.

The pericope agrees with Mark's purpose. It follows directly from the design of the Evangelist: he wishes to illustrate the Lord's freedom from the purity regulations and to demonstrate that the apostolic mission to the Gentiles was prefigured in the earthly ministry; and he infers from the tradition's reference to the woman's Syrophoenician connections that the journey beyond Palestine was an excursion into the region of Tyre and Sidon—disregarding the possibility that she might have been an *émigrée* resident in Galilee.

This assessment of the redactional situation runs counter to the views of W. Marxsen, *Der Evangelist Markus* (1956). He argues, but not convincingly, that the localization of the incident in the vicinity of Tyre is pre-Markan and that the pressure of the tradition overcame a reluctance on the Evangelist's part to include the story in his Gospel.—J. J. C.



242. O. LINTON, "The Demand for a Sign from Heaven. (Mk 8, 11-12 and Parallels)," *StudTheol* 19 (1-2, '65) 112-129.

The introductions of Mk 8:11-12 and parr. should not serve as a basis for interpretation; in particular the expression "sign from heaven" (probably = "from God") can be traced back to Mark.

The NT, OT and rabbinical material show that a sign is "not always to be identified with a miracle." The sign is "chiefly given as a testimony of trustworthiness . . . . The point is not how 'great' the miracle is but how closely it fits to what has been predicted." This can explain why, despite the miracles Jesus had done, the antagonists (or disciples) could request a sign in Mk 8:11 f. The sign might not have been demanded to verify a specifically Messianic claim. Some word of Jesus may have seemed startling, e.g., a claim to authority from God, a prophecy of the immediate coming of the kingdom or some "utterance of doctrinal import." Or perhaps an action of Jesus was found strange (cf. Jn 2:18). A sign was requested as a guarantee of truth.—G. G. O'C.

243. [Mk 8:18] A. J. JEWELL, "Did St Mark 'Remember'?" *LondQuartHolRev* 35 (2, '66) 117-120.

In the account of the Last Supper, Mark omits the injunction to "do this in remembrance of me." However, Mk 8:18 uses the word *mnēmoneuō* which has the double meaning of "to call to mind or to hold in mind" and "to make mention of." Three things are claimed for this word. First, it is a Eucharistic word in a Eucharistic context. In Mk 8:18 Jesus rebukes his disciples after the feeding of the 4,000. Both feeding miracles were traditionally connected with the Eucharist, as is evident from Jn 6. Secondly, this detail in Mk 8:18 seems to come from the Evangelist and not from Christ. Thirdly, the evidence suggests that Mark was acquainted with the Pauline version of the words of institution. Probably Mark omitted the injunction to repeat the acts of the Last Supper because he considered such a command superfluous. On the other hand, the Evangelist's addition of Mk 8:18 has a homiletic value: Jesus rebukes the disciples because they fail to understand the nature and meaning of the feeding miracles as the disciples fail to understand the Eucharist.—J. J. C.

244. L. F. RIVERA, "El misterio del Hijo del Hombre en la transfiguración (Mr 9,2-3)," *RevistBíb* 28 (1, '66) 19-34.

The transfiguration narrative holds a key position in Mk. Already in the title of his Gospel (1:1) Mk calls Jesus Messiah and Son of God. With the baptism of Christ (1:9-11) Mk begins proving this claim by introducing Jesus of Nazareth as Messiah, Son of God and Servant of Yahweh. Mk 9:1-7 shows who this Messiah is, whom Peter had confessed as being greater than John the Baptist, Elijah or any other of the prophets (8:28-29) and whom Christ described as suffering (8:31): the kingdom of God begins to come with power. As in Exod 24:16 the cloud covered Mt. Sinai for six days and on the seventh

day the Lord appeared to Moses, so here Christ, the true Moses, is transfigured after six days (9:2).

Peter, James and John<sup>4</sup> are the three intimate witnesses. In them the apostolic power is concentrated, and to them is entrusted the mystery of the kingdom of God who is the God of Peter, James and John as he is the God of Abraham, Isaac and Jacob. The transfiguration prefigures the resurrection, being a revelation of the kingdom of God with power described in apocalyptic language: *stilbein* (cf. Dan 10:6 LXX), *leukos*, *lian* and *hoios*. Elijah, the representative of the prophets and forerunner of the eschatological times who was actualized in his mission by the ministry of John the Baptist, and Moses, the author of the Law, point out Christ as the fulfillment of the OT so that Peter can believe the time has come to build the new tent of which Exod 25:8-9 speaks. God will stay with his own and build himself a new people.—H. M.

245. [Mk 13] J. K. HOWARD, "Our Lord's Teaching Concerning His Parousia: A Study in the Gospel of Mark," *EvangQuart* 38 (3, '66) 150-157. [Cf. § 10-921.]

The Olivet Discourse of Mk 13 is examined, and a concluding summary is added.

246. [Mk 13] N. WALTER, "Tempelzerstörung und synoptische Apokalypse," *ZeitNTWiss* 57 (1-2, '66) 38-49.

One source for Mk 13 was a Jewish flier (*Flugblatt*) which contained Mk 13:7 f., 12, 14-20, 22, 24-27, and Mark combined this flier with other material to form a predominantly paraenetic discourse. Mk 13:14 does not refer to the Temple, because it does not speak of the *hieron*, as the LXX and Theodotion of Dan 9:27 do, but of an indefinite place. Also, the abomination mentioned is the person of Antichrist whose presence indicates the beginning of the end. Mk separates the expectation of the end from the fate of the Temple. He thus corrects the expectation of his Jewish source in so far as it explained the visible profanation of the Temple in A.D. 70 as apocalyptically the beginning of the end.

Mt seems to say that the abomination will occur, not in the Temple (which no longer exists), and not in some mysterious place (as Mk states), but in a holy place which he identifies with Mt. Zion where according to apocalyptic expectation the nations will gather to fight against God. Luke understands Mk 13:14 as an allusion to the destruction of the Temple and he has historicized the happenings described in Lk 21:20-24 and separated them from the events of the end. The relation between the destruction of Jerusalem and the end of the world was a problem which Luke recognized, and he solved it in his own way.—J. J. C.

247. [Mk 14:32-42] T. LESCOW, "Jesus in Gethsemane," *EvangTheol* 26 (3, '66) 141-159.

In the Markan version of the Gethsemane story we should distinguish report A (14:32, 35, 40, 41) which is eschatological in tendency, from report B (14:33-



34, 36-38), which has a paraenetical tendency. Report A, a biographical apophthegm, has been constructed out of the Passion prediction of Mk 9:31 ("the Son of man will be delivered into the hands of men"). In Mk 14:41 ("the Son of man is betrayed into the hands of sinners") the notion of vicarious suffering appears, suggesting Jesus' death is "for the forgiveness of sins." The sleep of the disciples is the apocalyptic *peirasmós*. Report B is also a biographical apophthegm, but aims at edification. As Jesus overcomes temptation through prayer, so too should the community. The notion of the chalice of wrath (14:36) indicates that his fate is an apocalyptic happening. So too does the spirit-flesh contrast (14:38), an apocalyptic-gnostic opposition known to us through Qumran. In contrast to the disciples' sleep is the lonely, vicarious watching of Jesus, who struggles for obedience in the eschatological hour in which the fate of the world is decided.

Matthew is less apocalyptic and has a stronger human, personal interest in Jesus: e.g., in 26:38, 40 Matthew adds "with me." The climax of his Gethsemane story demythologizes contemporary Judaism's vision of the coming of God's kingdom. The mythical-apocalyptic form of the Son of Man is historicized and takes on the features of a real man, Jesus of Nazareth. The apocalyptic calamities are demythologized and seen as the responsible deeds of men, represented by Judas. Matthew's Gethsemane story exemplifies the trend to historicize the eschatological. This tendency is also seen in early Christianity's treatment of the Resurrection of Christ.—G. G. O'C.

Mk 4, cf. § 11-211; Mk 14:22-25, cf. § 11-243.

#### *Luke*

248. *BibKirche* 21 (2, '66) has the following articles on the Church and the Spirit of God according to Luke's testimony:

S. ŠVÉDA, "Ich giessen meinen Geist auf alles Fleisch (Joel 3,1). Alttestamentliche Geistverheissung in lukanischer Deutung," 37-41.

J. MICHL, "Der Geist des Herrn ruht auf mir (Lk 4,18). Jesus, Träger und Spender des Heiligen Geistes nach Lukas," 42-45.

G. VOSS, "Durch die Rechte Gottes erhöht, hat er den Geist ausgegossen (Apg 2,33). Pfingstgeschehen und Pfingstbotschaft nach Apostelgeschichte Kap. 2," 45-47.

N. ADLER, "Die Kirche baute sich auf . . . und mehrte sich durch den Beistand des Heiligen Geistes (Apg 9,31). Die Kirche und der Heilige Geist nach der Apostelgeschichte," 48-51.

R. PESCH, "Die Gabe des Heiligen Geistes (Apg 2,38). Der Christ und der Geist nach Lukas. Meditation," 52-53.

249. \*H. J. CADBURY, "Four Features of Lucan Style," P. Schubert *Festschrift*, 87-102.

250. \*H. CONZELMANN, "Luke's Place in the Development of Early Christianity," P. Schubert *Festschrift*, 298-316.
251. \*N. A. DAHL, "The Story of Abraham in Luke-Acts," P. Schubert *Festschrift*, 139-158.
- 252r. A. Q. MORTON and G. H. C. MACGREGOR, *The Structure of Luke and Acts* [cf. *NTA* 9, p. 431].
- (J. L. Houlden, *JournTheolStud* 17 [1, '66] 140-143):—Summary. Disagrees on several points.
253. \*B. PRETE, "Prospettive messianiche nell' espressione *sêmeron* del Vangelo di Luca," *Il Messianismo*, 269-284.
254. \*W. C. ROBINSON, JR., "On Preaching the Word of God (Luke 8:4-21)," P. Schubert *Festschrift*, 131-138.
- 255r. C. H. TALBERT, *Luke and the Gnostics* [cf. *NTA* 11, p. 152].
- (E. E. Ellis, *JournBibLit* 85 [2, '66] 264-266):—Summary. Praised. Criticized. The thesis' weakness lies in the methodology and the exegesis of the relevant texts. "Tendency" criticism and "adversary" understanding depend upon the judicious weighing of all possible reasons for a writer's inclusion or alteration of a term, an episode or a theme, and here the volume is deficient. Further, one would expect a more careful definition of Gnosticism.—J. J. C.
256. \*W. C. VAN UNNIK, "Luke-Acts, A Storm Center in Contemporary Scholarship," P. Schubert *Festschrift*, 15-32.
257. \*U. WILCKENS, "Interpreting Luke-Acts in a Period of Existentialist Theology," P. Schubert *Festschrift*, 60-83.
258. \*[Lk 1—2] P. S. MINEAR, "Luke's Use of the Birth Stories," P. Schubert *Festschrift*, 111-130.
259. H. QUECKE, "Zur Auslegungsgeschichte von Lk 1,34," *Biblica* 47 (1, '66) 113-114.

The testimony of the ancient versions in favor of the past meaning of the verb *ginōskō* in Lk 1:34 is corroborated by that of a liturgical hymn of the Coptic Church. In this we read, "No one had sexual intercourse with me."—P. P. S.

260. [Lk 4:1-13] H. SWANSTON, "The Lukan Temptation Narrative," *Journ TheolStud* 17 (1, '66) 71.

Three passages from Deuteronomy are quoted in Luke's account of the Temptation but in an order which differs from their sequence in Deuteronomy and from the sequence of the events to which the passages refer. It is suggested



that Luke (or his source) framed the account within the context of Ps 106 whose order coincides with Luke's. Presumably liturgical usage of the Psalm influenced Luke's text since 1 Cor 10 refers to the same incidents in the Psalm order.—J. J. C.

261. K. ZILLESSEN, "Das Schiff des Petrus und die Gefährten vom andern Schiff. (Zur Exegese von Luc 5:1-11)," *ZeitNTWiss* 57 (1-2, '66) 137-139.

Not only in Acts, but also in the Gospel, Luke writes from the viewpoint of a Church historian as appears in Lk 5:1-11. This pericope and those of Mk 1:16 ff. and Jn 21:5 ff. seem to have evolved from the saying about fishers of men. The Lukan account, however, has several details which manifest his special interests in the history of the Church. (1) More than Mk and Jn, Lk brings out that Peter is the Church leader. (2) In Lk the boat is Peter's, suggesting that authorized Christian preaching is found only in Peter's Church. (3) Those in the other boat who are called to assist may refer to Paul's Gentile mission which helped Peter and was approved by him.—J. J. C.

262. \*G. GAMBA, "Senso e significato funzionale di Luca, 9,43b-45," *Il Messianismo*, 233-267.

263. [Lk 10:25-37] J. R. DE DIEGO, "¿Quién es mi prójimo?" *EstEcl* 41 (156, '66) 93-109.

One of the problems in the parable of the good Samaritan is the apparent discrepancy between the scribe's question (v. 29) and Jesus' answer (vv. 30 ff.). Many exegetes claim that the scribe's question was polemical because (a) the similar dialogue in Mt 22:35-40 and Mk 12:28-34 is clearly polemical and because (b) the verb used in Lk 10:25a, *ekpeirazein*, "to test" is commonly believed to imply some animosity. But these reasons are not convincing. (1) Even if all three Evangelists were alluding to one and the same situation, it would not follow that, because Mt and Mk chose to narrate a polemical situation, this was also Lk's purpose. (2) The Greek verb "to test" can mean simply "to ask someone," "to seek an answer," and Lk's context favors this particular meaning. Furthermore, the scribe appears to be an honest man who wished to know how Jesus' doctrine concerning love of the neighbor could be reconciled with the contemporary and restricted Jewish interpretation.

Jesus answered that he who had love in his heart would know through this love who was his neighbor. The authentic sense of "love your neighbor" did not lie in the object to which the love was addressed but rather in an inner attitude toward others which was to be universal, unselfish, concrete. Jesus in his parable corrected the interpretation which restricted the term "neighbor" to friend or fellow countryman, and he implied that neighbor was anyone in need and thus taught universal human brotherhood.—J. C.

264. P. G. JARVIS, "Expounding the Parables. V. The Tower-builder and the King going to War (Luke 14:25-33)," *ExpTimes* 77 (7, '66) 196-198.

The two parables seem to have been placed by Luke in a context in which they do not properly belong. The evidence for this is twofold. (1) If vv. 28-32 are removed, the continuity of the remainder is improved or rather restored. (2) The teaching of the paragraph is about the necessity for renouncing everything and putting Christ first, whereas the parables are concerned with self-testing rather than self-sacrifice. Apparently Luke inserted the parables here in an attempt to make the over-all effect of the paragraph less austere. At the same time he was emphasizing the necessity of thinking things out and the necessity of giving things up. Without such discipline and renunciation we cannot follow Christ.

The intention of Jesus seems to have been different. He did not advise people to work things out beforehand. It appears then that Luke interpreted these parables as illustrations of the necessity for self-renunciation, but Jesus may originally have meant them to be confident predictions of divine victory and of his own victory under God. He meant the parables to be an encouragement to his disciples for he was asserting his ability under God to finish the tower he had begun to build, and he was confident of his eventual victory under God against the powers of evil.—J. J. C.

265. [Lk 15:11-32] C. H. LINDIJER, "Kerk en Israël in de gelijkenis van de verloren zoon?" [Church and Israel in the Parable of the Prodigal Son?], *NedTheolTijd* 20 (2, '66) 161-170.

From Tertullian down to the Tübingen school scholars have believed that the primary concern in the parable of the prodigal son is the relation between the Church and Israel. After a survey of the various interpretations, this opinion is rejected as not in accord with the situation of Jesus' teaching or with Luke's interest. Moreover, the point of the parable would not be clear, if it were to contain both positive and negative evaluations of Israel.—W. B.

266. R. G. LUNT, "Expounding the Parables: III. The Parable of the Unjust Steward (Luke 16:1-15)," *ExpTimes* 77 (5, '66) 132-136.

The steward represents the leaders of Israel. The lord of the parable is God. The steward has been put in charge of his lord's goods which pertain to the spiritual life of the people. The steward has been dishonest and has squandered the lord's property, the same criticism of the Pharisees' leadership as is found in the parable of the wicked husbandmen. The goods in which the steward deals have been largely ritual and legalistic observances enforced primarily for his own advantage in such a way that many are repelled.

Like the story of the prodigal son, this parable is directed against rigorism. By implication Jesus says that both Pharisee and publican are debtors. Now in business life any sensible person in a predicament like the steward's would do his best to be friendly and bring relief to those in the same boat with himself.



It would be stupid to be unforgiving, intolerant, exacting (cf. Lk 12:58). Jesus appears to be urging those in positions of spiritual leadership not to make reformation too hard by insisting on the utmost. The interpretation here proposed agrees with vv. 14-16 but assumes that vv. 9-13 are misleading glosses.—J. J. C.

267. [Lk 19:8] N. M. WATSON, "Was Zacchaeus Really Reforming?" *Exp Times* 77 (9, '66) 282-285.

The words of Zacchaeus are usually understood as a sign of a change of heart, but some scholars interpret them as a statement of his habitual and praiseworthy conduct, arguing from the present tense of the two verbs *didōmi* and *apodidōmi*. This interpretation, however, bristles with difficulties, e.g., Zacchaeus is clearly one of the lost sheep of the house of Israel whom Jesus has come to save (vv. 9-10).

The solution seems to be that the verbs are "futuristic presents" and represent an Aramaic underlying original. In Aramaic, the participle can express the future tense. The usage is rare in the OT but much commoner in the Aramaic of the Palestinian Talmud and midrashim, as several examples show. In the NT, there are not a few instances of the so-called "futuristic present" which may be explained by postulating an original Aramaic participle used as a future tense, e.g., *egeiromai* (Mt 27:63); *paradidotai* (Mk 9:31), etc. It is noteworthy that all the "futuristic presents" listed occur in direct speech where the possibility of an underlying Aramaic original is strongest.—J. J. C.

Lk 1—2, cf. § 11-191.

### John

268. J. BLIGH, "Four Studies in St John, I: The Man Born Blind," *HeythJourn* 7 (2, '66) 129-144.

The cure of the man born blind in Jn 9 is treated by John as a symbol of the spiritual illumination which a man receives when he believes and is baptized. Many of the seemingly trivial details of the story become significant when their symbolism is recognized. Confession of Jesus as a prophet (v. 17) or *legatus divinus* is a necessary step on the way to recognition of him as Son of God (v. 36). The cured man has to confess Jesus as a prophet in order to understand his own experience; this may serve as a paradigm of every Christian's approach to the Gospels: he reads them to find out: Who is my Savior? All Christology is Soteriology.—J. F. Bl. (Author).

- 269r. C. H. DODD, *Historical Tradition in the Fourth Gospel* [cf. *NTA* 8, p. 287; § 10-382r].

(A. Wikgren, "A Contribution to the New Quest," *Interpretation* 20 [2, '66] 234-238):—Praised. Reservations. The thesis that John had a tradition independent of the Synoptics is not proved. The Evangelist employed the OT

loosely, and a similar use of the Synoptic material would go far to explain the character of the text where it parallels the Synoptic Gospels. The strength of the discussion in its critical honesty and caution tends to weaken its thesis and to leave the impression "that more often than not the data support the supposition that John knew and used one or more of the Synoptic Gospels, and that with few exceptions a putative tradition seems a tenuous source for other items of authentic, historical character."—J. J. C.

270. A. FEUILLET, "Les *Ego Eimi* christologiques du quatrième Évangile," *RechSciRel* 54 (1, '66) 5-22.

The article opens a series studying "the enigmatic revelation of the divine being of Jesus in John and the Synoptics." The study is based on the words of Christ *Ego eimi* in Jn 8:24b; 8:28; and 13:19, which may be described as absolute uses of the expression, and on Jn 4:26; 6:20; and 18:5-6, which may be described as more qualified uses of the expression.

Christ's words in Jn 13:19, are connected with Isa 43:10, an abbreviation for *Ego eimi Yahweh*, which suggests that Jn 13:19 is, like Isa 43:10, essentially the language of divine revelation. The second and third texts, Jn 8:24b and 8:28, are more closely allied to the prophetic formula "You shall know that I am Yahweh," by which the prophets gave expression to their personal faith in the presence of God in history. The conclusion is reached: In an age when the sense of Yahweh's presence had been lessened, Jesus goes back to the old prophetic form, to indicate his realization that his presence itself among men signifies an actual intervention of Yahweh in a manner decisive for the destiny of mankind. This also coincides with the Johannine use of "sign" theology.

In Jn 4:26, it seems the Evangelist at least hoped his readers would see a connection with the divine revelation in the above passages. In Jn 6:20, the divine revelation "is only suggested by the context, not evident," and in Jn 18:5-6, John is not writing of historical circumstances but teaching theology through the use of historical fact, and hence the expression is meant to be taken in the strongest sense possible.—I. M.

271. L. JOHNSON, "Who Was the Beloved Disciple?" *ExpTimes* 77 (5, '66) 157-158.

It is suggested "that John Mark is exclusively the only man of whom we have record who with any likelihood fits into the picture of the Beloved Disciple. And he fits into it entirely well. It is noteworthy that this disciple is never called the Beloved *Apostle*."

272. J. R. PORTER, "Who Was the Beloved Disciple?" *ExpTimes* 77 (7, '66) 213-214.

Almost all the evidence which L. Johnson [independently] adduces for identifying the beloved disciple as John Mark [cf. preceding abstract] is found in H. J. Schonfield's *The Passover Plot* (1965).



273. D. G. ROGERS, "Who Was the Beloved Disciple?" *ExpTimes* 77 (7, '66) 214.

Against L. Johnson's theory that John Mark was the beloved disciple [cf. *supra*] there are several arguments, e.g., the beloved disciple composed a memoir or diary which was a principal source of the Fourth Gospel, and he was an eyewitness of all Jesus' ministry. As such, John the Son of Zebedee is the most likely candidate.—J. J. C.

274. N. E. JOHNSON, "The Beloved Disciple and the Fourth Gospel," *Church QuartRev* 167 (364, '66) 278-291.

"What I have tried to show is that John, the son of Zebedee, apostle and Beloved Disciple, left behind him a document QJ which contained simple, eyewitness narratives; this document was later worked into a theological gospel by a close friend and probable disciple of John the Apostle. Even later, more disciples of the apostle added the final chapter, still drawing on their master's narrative." The thesis rests on the link between the "eyewitness passages" and the beloved disciple. He is mentioned only five times in the Gospel, and all five passages come from the Passion narrative, which suggests that QJ contained only narratives of the Passion.—J. J. C.

275. E. K. LEE, "The Historicity of the Fourth Gospel," *Church QuartRev* 167 (364, '66) 292-302.

In evaluating the historicity of Jn, one must determine what historical truth means. Secular historical investigation assumes that a study of the past is possible only if the conception of the supernatural is ignored. However, the total meaning of a historical event can be appreciated only if we are prepared to acknowledge the activity of God in the events of the world. In his account, Jn may have used Mk or have had access to another reliable tradition. There have been confirmations of Jn's historical accuracy on several points. While formerly it was commonly held that the Fourth Gospel represents a Hellenization of primitive Christianity, many today recognize that John's strongest affinities are with Palestinian Judaism, and the Dead Sea Scrolls support this view.

The resemblances between the Qumran writings and the Fourth Gospel suggest the following conclusions: (1) The Gospel must be dated much earlier than was previously thought possible. (2) We may conjecture that its author left Palestine during the disaster of A.D. 70 and went to reside in Antioch and later in Ephesus. (3) The chances that the author might have been the apostle John are now much greater than seemed likely 20 years ago. (4) The Qumran documents show that the characteristic teaching of the Fourth Gospel reflects a type of theology which must have been known in Judea. There is no need, therefore, to suppose that a later writer who was in touch with the Hellenistic world created the Johannine theology.—J. J. C.

276. W. M. MACAULEY, "The Nature of Christ in Origen's *Commentary on John*," *ScotJournTheol* 19 (2, '66) 176-187.

Despite his many shortcomings, Origen in this commentary gives "a most meaningful and realistic exposition of the Christian faith. He has brought his massive learning imbued with Platonic and Stoic thought, his rare and excellent memory, and his devotion, to the task set him by his friend Ambrosius. Particularly is this the case in the task of setting forth the 'theology relating to the Saviour'. There he has shown a firmer understanding of the problems relating to the relationship existing between Father and Son set within the context of time and beyond and of cosmos and beyond it than many modern thinkers: likewise to the relationship which exists between God, the loving Father and Maker of all, and His creatures capable at the same time of perfect reasonableness and sin. Origen's devotion to 'Gnosis' has not blinded him to the fact of man's sin and unenlightened state, and his christological composition is able to take account of this fact. His doctrine of Christ, the Logos, Christ, the Son of God, tries to take account of all the problems relating to man's condition. Thus, to say that the Doctrines of Incarnation and Redemption are in little evidence in Origen's thought, or that they cannot be reconciled to his christological doctrine, is, as I have tried to show, to misunderstand him. He has worked out a systematic theology, true, as far as the inadequacies of human language would allow him to express it, both to his philosophical presuppositions and the traditional beliefs handed down to him within the context of the faith."

277. W. A. MEEKS, "Galilee and Judea in the Fourth Gospel," *JournBibLit* 85 (2, '66) 159-169.

The place of Galilee and Judea in Jn indicates (1) a conflict between Jesus' Galilean origin and traditions connected with Judea, (2) that Galilee has an important symbolic role in Jn, and (3) evidence of local traditions fixed in Galilee and Samaria.

Jn emphasizes Jesus' Galilean origin against the presumed Judean origin of the Messiah, though Jesus' *patris* is Judea, not Galilee. The reason: "the Jews" symbolize the natural people of God who reject God's messenger, while "the Galileans" and (Samaritans) symbolize those estranged from the natural people of God but who become God's people by receiving God's messenger.

Thus, the geographic framework of Jn has important symbolic functions. Jesus' itinerary in Jn indicates that Jesus could not "stay" *menein* in Judea, but he "stayed" in Galilee, Transjordan, and Samaria because there he was "received." So, while it is true that Jerusalem dominates Jn, many Johannine traditions were shaped in Galilee and Samaria.

The geographic symbolism of Jn is shaped by a dialectic between Jerusalem (judgment and rejection) and Galilee (with Samaria—acceptance and discipleship). The possibility of a distinct Galilean-Samaritan center of Christianity separate from the Jerusalem center may explain many aspects of the Johannine puzzle.—R. E. T.



278r. L. MORRIS, *The New Testament and the Jewish Lectionaries* [cf. *NTA* 9, p. 431; § 10-760r].

(J. R. Perkin, *ScotJournTheol* 19 [2, '66] 236-237):—Summary. Praised. Ten of M's arguments, here summarized, demonstrate that the Gospel of John was not influenced by Jewish lectionaries. The critical axe "has been laid at the root of the once-flourishing lectionary tree."

279r. ———, *Idem*.

(N. H. Snaith, *JournTheolStud* 17 [1, '66] 129-131):—Summary. Praised. Critical. "If those who write about the lectionary demand too little proof, Mr. Morris demands far too much." Despite his criticisms of her book, it seems that A. Guilding, *The Fourth Gospel and Jewish Worship* [cf. §§ 7-375r—377r] "was right in her main thesis that the Gospel is a series of sermons on the main Feasts; we see no reason why Palestinian Jewish Christians (largely eliminated after A.D. 70) should not have followed Jewish synagogue custom."

280. F. MUSSNER, "Liturgical aspects of John's Gospel," *TheolDig* 14 (1, '66) 18-22.

A digest of " 'Kultische' Aspekte in Johanneischen Christusbild," *Liturgisches Jahrbuch* 14 (1964) 185-200.

281. C. L. J. PROUDMAN, "The Eucharist in the Fourth Gospel," *CanJournTheol* 12 (3, '66) 212-216.

G. H. C. MacGregor [cf. § 7-823] has proposed four reasons to explain why John does not specifically mention the institution of the Eucharist. Actually the reason for the omission is simple. John is at pains to avoid the eschatological association which the Last Supper had in primitive Christianity, and he was attempting to wean Christianity from the unfulfilled eschatology in which it was cradled. Part of his task was the rehabilitation of the sacraments for the continuing life of the Church.—J. J. C.

282. H. RIESENFELD, "Zu den johanneischen *hina*-Sätzen," *StudTheol* 19 (1-2, '65) 213-220.

John's Gospel was not written for missionary purposes among the Jews (K. Bornhäuser, W. C. van Unnik) nor in the Hellenistic world (W. Oehler). The Evangelist's primary intent is not missionary. The gospel has its *Sitz im Leben* in the life of the community. The author's concern is Christian instruction, the clarification of faith and exhortation to persevere in it. A grammatical study of the *hina* sentences (Jn 20:31; 1 Jn 5:13, etc.) supports this opinion. If the Evangelist were calling persons to a first acceptance of the faith, the aorist would be the proper tense. If he calls them to perseverance, the present subjunctive would be the proper mood and tense. Actually we find the present subjunctive used regularly; in the few cases where the aorist occurs, the text is doubtful. Still such nuances in the use of the verbal tenses in the not strongly

style-conscious Johannine writings could not furnish a peremptory proof. An investigation, however, of the whole structure, form and content of these sentences leads to the following conclusions: (1) They represent a typical form, found only in the Johannine writings (12 in the Gospel and 11 in the Epistles) so they must originate from the same school and milieu. (2) The Johannine words of Jesus serve as pattern for the authors of the Gospels and the Epistles to formulate their concern for the faith and Christian life of their addressees.—C. H. H.

283. B. SCHWANK, "Das Wort vom Wort," *ErbeAuf* 42 (3, '66) 183-187.

From his forthcoming commentary on the Fourth Gospel S presents the Introduction and the exegesis of Jn 1:1 which illustrates how every passage will be studied according to four headings: philology, history, apostolic preaching and biblical theology.

284. M. WEISE, "Passionswoche und Epiphaniewoche im Johannes-Evangelium. Ihre Bedeutung für Komposition und Konzeption des vierten Evangeliums," *KerDogma* 12 (1, '66) 48-62.

In the Fourth Gospel, a Paschal-lamb theology not only appears in single passages (e.g., 1:29; 19:14, 33 f.), but determines the composition of the Passion narrative as a whole (12:1—19:42). The only clear chronological references (18:28 and 19:14) indicate that Jesus was crucified on Friday at the same time the Passover lamb was slaughtered in the Temple. Furthermore, the typology of Jesus as the true Passover lamb is expressed chronologically in the formation of a Passion week based on a Sunday-to-Sunday scheme. This composition has many details in common with Jewish regulations pertaining to the Passover lamb of the Egyptian exile (in distinction from the Judaism contemporary with John's Gospel; cf. Exod 12:6; Mekilta on Exod 12:6; M Pes 9, 6-8). In effect, Jesus is presented as the eschatological lamb whose sacrificial death redeems the whole world from sin. This typology is also evident in 1:29, 36 and is again expressed chronologically in the construction of a week designating Jesus' epiphany (1:19—2:11). Since this week is based on a Wednesday-to-Wednesday scheme (following a solar calendar), Jesus is called the Paschal lamb, as in Passion week, on Thursday and Friday. The introductory epiphany and concluding Passion weeks constitute the framework within which John's Gospel in its entirety must be understood. The Incarnation is, thus, the epiphany of the Redeemer who comes as the eschatological Passover lamb by whose sacrificial death redemption from sin is made available to the whole world.—H. E. E.

285. H. VAN DEN BUSSCHE, "De tout être la Parole était la vie. Jean 1, 1-5," *BibVieChrét* 58 (69, '66) 57-65.

A brief exegesis of the passage.



286. [Jn 1:1-18] M. BALAGUÉ, "El Sentido de los Orígenes en el Prólogo del cuarto Evangelio," *RevistBíb* 27 (2, '65) 94-105; (3, '65) 156-162.

According to Gen 1—3 the elements for the origin of the world and mankind were creation, heaven, sea, land, darkness, light, life, man and paradise. The persons who created were God, the Word and the Spirit of God. In John's Prologue we find the same persons and the same elements but on a larger scale and elevated to the supernatural order. A verse-by-verse exegesis establishes the thesis and shows how the Prologue resumes the great themes of the Fourth Gospel and concisely presents the history of salvation.—J. J. C.

287. J. BLANK, "Das Johannesevangelium. Der Prolog: Jo 1,1-18," *BibLeben* 7 (1, '66) 28-39.

Whereas Mt and Lk open with the infancy gospel, John introduces his Gospel with the prologue. It was originally a hymn on Christ the Logos, praising him as the eternal Word of God who became man, in four strophes: (I) vv. 1, 3: the divinity of the Logos and his participation in creation; (II) vv. 4, 9: the *Logos asarkos* as life and light of men; (III) vv. 10, 11: the *Logos asarkos* repelled by men; (IV) vv. 14, 16: the Incarnation and distribution of graces. John adds verses 2, 5-8, 12-13, 15, 17-18, making three strophes out of the whole prologue: (I) vv. 1-5: the pre-existing Logos; (II) vv. 6-13: the Logos comes into the world of men; (III) vv. 14-16(18): the Incarnation and its salvific significance for those who believe. (Cf. R. Bultmann, H. Schlier, E. Käsemann, and esp. R. Schnackenburg [cf. § 2-317].) These additions are the links between the original prologue and the Gospel which tells us that the Logos, whom the hymn proclaims, is Jesus of Nazareth, who died and has risen for us.

The concept *Logos* is related to Greek philosophy, but has its roots more in Jewish wisdom literature. The Logos as Wisdom created everything together with God (Wis 7:21; 9:1, 9; Prov 3:19; 8:26-30; Jn 1:1); the Logos is a friend of prophets and friends of God (Wis 6:12; 7:27-28; Sir 24:6-8; Jn 1:9); the Logos is ruler of history, especially of Jewish history (Wis 10 ff.). John, however, elevates this concept and gives it a more profound meaning.—H. M.

288. J. MEHLMANN, "A vocação de São Tiago Maior em Jo 1,41," *RevCultBíb* 1 (2-3, '64) 209-221.

In his modesty John never mentions himself nor his brother James in the Gospel. However, he refers to some facts about himself, and it would be surprising if he never mentions anything about his brother. One may take Jn 1:41 as a delicate allusion to James and read either: "He (Andrew) was the first one (*prōtos*) who found his brother Simon," meaning that James was the second one who found his brother (John); or: "He (Andrew) first (*prōton*) found his brother Simon." James later found his brother John.—H. M.

289. [Jn 2:4] J. B. CORTÉS, "The wedding feast at Cana," *TheolDig* 14 (1, '66) 14-17.

A digest of the article which was published in *Marianum* 20 (2, '58) 155-189 [cf. § 3-610].

290. D. W. B. ROBINSON, "Born of Water and Spirit: Does John 3:5 Refer to Baptism?" *RefTheolRev* 25 (1, '66) 15-23.

"Whether or not the fourth Gospel has an esoteric sacramental intent, is a larger question. But the exegete may at least claim that John 3:5 does not lack either intelligibility or relevance *without* Christian baptism being read into it."

291. R. WALKER, "Jüngerwort und Herrenwort. Zur Auslegung von Joh 4:39-42," *ZeitNTWiss* 57 (1-2, '66) 49-54.

There is no support for an essential distinction between the faith based on the witness of the Samaritan woman (Jn 4:39) and faith in the words of Jesus himself (v. 41), although the direct contact with Jesus relieved the Samaritans from dependence on the words of the witness (v. 42). In the Gospel of John, *pisteuein eis* (v. 39) means faith in the full sense of the term as much as the absolute *pisteuein* of v. 4 f. does. However, this fact does not deny that the faith of the Samaritans became direct and broader in scope (more came to believe) through the contact with Jesus.

Bultmann wrongly maintains that the situation of the Church resembles that of the Samaritans; the latter had direct contact with Jesus. The faith of the Church is dependent on witnesses, but that does not make it inferior.—H. W. B.

292. M. COSTA, "Simbolismo battesimale in Giov. 7,37-39; 19,31-37; 3,5," *Rivist Bib* 13 (4, '65) 347-383.

H. Rahner reads Jn 7:37-39 thus: "If any man thirst let him come to me, and let him drink, he that believes in me. As the Scripture says: out of his belly (i.e., out of Christ's side) shall flow rivers of living waters." Some critics would connect these words with the rock struck by Moses in the desert; others with Apoc 22:1-7 and through it to Ezek 47:1 and Zech 14:8. John goes on to say: "Now this he said about the Spirit, which those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified." The Evangelist, enlightened by the Passion and resurrection, understood that Christ was referring to the outpouring of the Spirit called "baptism in the Holy Ghost" in Jn 1:33.

The words "so that you also may believe" suggest that the blood and water flowing out of the side of Jesus symbolized some supernatural reality. The OT texts quoted, namely Exod 12:46 and Zech 12:10, provide the clue for its interpretation: Exod 12:46 indicates that the blood signifies the birth of the Church, for it is the blood marking the new people of God; Zech 12:10 links the text to Zech 13:1 and through it with Jn 7:37-39; hence the water was the symbol of the outpouring of the Spirit upon those who believe in Him. No solid evidence



exists for linking the text with baptism. All Catholics agree that water in Jn 3:5 is the baptismal water. Water and Spirit in this text are shown as two principles of regeneration, which is connected with the cross (Jn 3:14-16). Christ is the central figure in these three texts, but only Jn 3:5 refers to baptism, the others to the outpouring of the Spirit.—C. S.

293. J. MEHLMANN, "Propheta a Moyse promissus in Jo 7,52 citatus," *Verb Dom* 44 (2, '66) 79-88.

In Jn 7:52, the Bodmer Papyrus II (P<sup>66</sup>) reads *hoti ek tēs Galilaias ho prophētēs ouk egeiretai*—"that the Prophet (i.e., the prophet promised in Deut 18:15-19) is not to arise from Galilee." This makes better sense than "that a prophet (without the article) has not arisen (*egēgertai*) from Galilee." It is supported by the Bohairic version preserved in Bodmer III, and by the Sahidic.—J. F. Bl.

294. [Jn 7:53—8:11] A. F. JOHNSON, "A Stylistic Trait of the Fourth Gospel in the *Pericope Adulterae*?" *BullEvangTheolSoc* 9 (2, '66) 91-96.

An examination of the validity of the statistical method as applied to the passage shows that mathematical word counts are insufficient to discredit the Johannine authorship of 7:53—8:11. On the contrary, the explanatory phrase in Jn 8:6 seems to indicate that the pericope is an integral part of the Gospel since such short explanatory phrases that interpret the significance of words just spoken in the narrative are an unmistakable literary pattern of the Fourth Gospel.—J. J. C.

295. J. S. ACKERMAN, "The Rabbinic Interpretation of Psalm 82 and the Gospel of John: John 10:34," *HarvTheolRev* 59 (2, '66) 186-191.

The usual view of commentators that in Jn 10:34 the quotation from Ps 82:6a "you are gods" refers to Israelite judges finds no support in the rabbinic interpretation of Ps 82:6-7. Whenever Ps 82:6-7 is used out of context by the rabbis, as Jesus has done, it always refers to the "Sinai myth" that the Israelites were named gods when they received the Law at Sinai but then quickly lost their god-like status by their sin with the golden calf.

In John's Prologue, the "Sinai myth" in combination with the myth of the descent of Wisdom explains why rejected Wisdom reascends into heaven after having been assigned to Israel. A major contributing factor of John's interpretation was the rabbinical exegesis of Ps 82:6-7 which linked the immortality and consequent mortality of the Israelites to their being given and quickly rejecting the Law at Sinai.—R. J. C.

296. \*[Jn 10:41] E. BAMMEL, "'John did no miracle'," *Miracles*, 179-202.

297. J. E. BRUNS, "A Note on Jn 12,3," *CathBibQuart* 28 (2, '66) 219-222.

The custom of anointing the feet was generally unknown in antiquity. However, Athenaeus (*Deipnosophistae* 12, 553) tells us that it was customary in

Athens among persons who lived luxuriously. Now John mentions items of great wealth which were used to honor Jesus, e.g., the costly perfume (12:5) and the large amount of myrrh and aloes purchased for the burial (19:39). Furthermore, Polybius (*Histories* 26, 1, 12-14) relates the remark that kings smelled sweet because of the costly perfumes they used. Consequently it is suggested that the phrase "and the house was filled with the fragrance of the perfume" means simply: "thus did the pleasing aroma proclaim the presence of a king."—J. J. C.

298. [Jn 15:5, 8] J. FOSTER, "A Note on St. Polycarp," *ExpTimes* 77 (10, '66) 319.

Polycarp, Bishop of Smyrna, may possibly have been given his name by St. John as the apostle thought of the branch bearing much fruit (*karpon polyn*, Jn 15:5, 8) and of the dangers at Smyrna and of the promised reward for faithfulness (cf. Rev 2:10).

### *Acts of the Apostles*

299. E. J. EPP, "Coptic Manuscript G67 and the Rôle of Codex Bezae as a Western Witness in Acts," *JournBibLit* 85 (2, '66) 197-212.

The recently discovered Coptic MS of Acts 1:1—15:3, dated late fourth or early fifth century and designated as G67 in the Glazier Collection in the Pierpont Morgan Library, is the earliest nonfragmentary "Western" MS of Acts and, consequently, has considerable significance for the general study of the "Western" text of Acts. More specifically, G67 aids in clarifying the role of Codex Bezae (D) as a "Western" witness, and it does so in at least five ways: (1) The long-standing question of scribal innovations and recent textual strata in D is affected in at least four and perhaps eight instances where G67 now combines with D to offer the only known support for a variant reading; these variants cannot be due to the vagary of the scribe who produced D, nor can they represent a textual stratum which entered the "Western" text about the time of the origin of D. (2) Coptic G67 points to at least 21 places where D may have been conformed to a non-"Western" text-type. (3) At points where D is now lacking, G67 provides some 21 readings which may represent the "Western" text, either in readings already established as "Western" or by supporting previously less well established but quite probably "Western" variants. (4) G67, in at least 12 cases where variants found in D are supported only by later, mixed "Western" witnesses but not by other leading "Western" witnesses, confirms or greatly strengthens the assumption that these are early "Western" readings. (5) G67 provides additional and early support for some 60 variants found in D and other leading "Western" witnesses and usually supported also by a number of mixed witnesses. These strongly attested "Western" readings which now find added support in G67 confirm the judgment that this new MS must be counted among those few "pure" or leading "Western" witnesses which provide the best attestation for early, genuine "Western" readings in Acts.

The discovery of G67 and the publication of two other MSS of Acts (Syriac



fragment from Khirbet Mird and Latin Codex *l*) open the way for a renewed and fresh investigation of the "Western" text of Acts and many related questions, including the problems of homogeneity and recension.—E. J. E. (Author).

300. \*J. A. FITZMYER, "Jewish Christianity in Acts in Light of the Qumran Scrolls," P. Schubert *Festschrift*, 233-257.

301. J. GARRALDA AND J. CASARETTO, "Uso del Antiquo Testamento en los primeros capítulos de 'Hechos'," *RevistBib* 28 (1, '66) 35-39.

Acts' use of the OT shows that the Church was convinced that the OT in some way foretold the events of the NT, that she had received the Holy Spirit to guide her in interpreting the Bible, and consequently spiritual exegesis at times completely transformed the literal meaning of an OT text.

302. \*E. R. GOODENOUGH, "The Perspective of Acts," P. Schubert *Festschrift*, 51-59.

303r. M. D. GOULDER, *Type and History in Acts* [cf. *NTA* 9, p. 273].

(J. L. Houlden, *JournTheolStud* 17 [1, '66] 143-145):—"Despite examples of rather forced argument, and apart from fundamental weaknesses inherent in the method, we have here a fascinating and cogently argued attempt to do the best that can be done for the typological hypotheses in relation to Luke-Acts."

304. \*E. HAENCHEN, "The Book of Acts as Source Material for the History of Early Christianity," P. Schubert *Festschrift*, 258-278.

305. R. P. C. HANSON, "The Provenance of the Interpolator in the 'Western' Text of Acts and of Acts Itself," *NTStud* 12 (3, '66) 211-230.

After reviewing distinctive "Western" readings in Acts, H suggests that "some agency has been at work on an earlier text of Acts in order to introduce order and clarity into that text." The major conclusions of the article are: (1) The "interpolator" is the best word for this agency "because it implies that the characteristic readings attributed to it are secondary without implying that they emanate from an editor of the text." (2) The work of the interpolator is a single phenomenon within the composition which we call the "Western" text. (3) This interpolator has no special knowledge of Judaism nor of the topography of Palestine and no special interest in the Jews and Paul's relation to them. (4) Enough time has elapsed "for Paul to be thoroughly idealized and treated as a *theios anēr*—an interpretation of him which Luke avoids." (5) There are "some signs in the work of the interpolator of a special interest in magnifying the role of Peter and the possession of information which would have been most readily available at Rome." (6) The interpolator "lived in Rome about the middle of the second century" and was a person of education and wealth. Lastly, (7) The interpolator was "preparing the work for canonization."

The case for the Roman provenance of Acts and of the Western interpolator

suggests a novel interpretation for the perennial problem of the abrupt ending of Acts, viz., "The Christians of Rome know, of course, what happened to Paul once he reached Rome . . . . What they want to know is, how did Christianity originate and how did it distinguish itself from Judaism . . . and what happened to Paul before he reached Rome?"—H. H. O.

306. J. JERVELL, "Das gespaltene Israel und die Heidenvölker. Zur Motivierung der Heidenmission in der Apostelgeschichte," *StudTheol* 19 (1-2, '65) 68-96.

The current opinion (E. Haenchen, H. Conzelmann, U. Wilckens, J. C. O'Neill, F. Hahn) concerning the Lukan conception of the Gentile mission is that only after Israel had rejected the gospel and in turn been rejected by God is the way free for preaching to the Gentiles, who then in the Church become the true Israel. Against this opinion are three arguments: (1) Acts does not present an Israel which as a whole has rejected the gospel but an Israel divided by the preaching of the apostles into a repentant and an unrepentant group. Acts tells of mass conversions in Jerusalem (4:4, etc.) and the Diaspora synagogues (13:43, etc.) of Jews zealous for the Torah (21:20). Hand in hand with this favorable response comes a growing resistance and persecution, but the final outcome is that some believe and some do not (28:24 f.).

(2) The Church is not called the *tertium genus* in Acts, and the name Israel always refers to the Jewish people, who in distinction from the Gentiles are alone called *adelphoi*. To show the continuity of *Heilsgeschichte*, Acts emphasizes that the promises are fulfilled first to Israel (15:16 f.), and therefore also to the Gentiles. (The Cornelius story does not deal with the theology of Gentile mission as such but with the question of the necessity of circumcision.) Israel as a whole does not reject the gospel, but those who do "shall be destroyed from the people" (3:23).

(3) It is Israel's acceptance (not rejection) of the gospel which is a presupposition for mission to the Gentiles in Acts. According to Scripture and the commandment of Jesus (Lk 24:45 ff.), the Gentiles have a part in salvation from the very beginning (Acts 2:39; 3:25 f.), but this salvation means participation in the promises which have been fulfilled for Israel. The situation in Pisidian Antioch is typical: the Gentile mission is grounded in Scripture (13:47), not in the rejection of the gospel by some Jews (13:46), while others accept it (13:43). This division into believing and unbelieving Israel repeats itself in synagogue after synagogue until the gospel reaches Rome, where as it seems the mission of the Church to Israel comes to an end.—L. G.

307. \*A. F. J. KLIJN, "In Search of the Original Text of Acts," P. Schubert *Festschrift*, 103-110.

308. \*J. KNOX, "Acts and the Pauline Letter Corpus," P. Schubert *Festschrift*, 279-287.



309. \*G. W. H. LAMPE, "Miracles in the Acts of the Apostles," *Miracles*, 163-178.
310. \*C. F. D. MOULE, "The Christology of Acts," P. Schubert *Festschrift*, 159-185.
311. \*E. SCHWEIZER, "The Concept of the Davidic 'Son of God' in Acts and Its Old Testament Background," P. Schubert *Festschrift*, 186-193.
312. \*E. SCHWEIZER, "Concerning the Speeches in Acts," P. Schubert *Festschrift*, 208-216.
313. L. SWAIN, "The Meaning of the Acts of the Apostles," *ClerRev* 51 (7, '66) 535-540.

The meaning of Acts "is essentially ecclesial. Luke wishes his readers to appreciate the intimate union which exists between the Church and Christ, through his Spirit, and, more particularly, the essentially instrumental character of the apostolate, of which the exalted Christ is the principal cause."

314. \*P. VIELHAUER, "On the 'Paulinism' of Acts," P. Schubert *Festschrift*, 33-50.

- 315r. M. WILCOX, *The Semitisms of Acts* [cf. *NTA* 9, p. 433].

(E. Haenchen, *TheolLitZeit* 91 [5, '66] 355-357):—Extensive summary. Praised. Critical. Though the study is a true contribution to Acts, the reviewer disagrees on some points for reasons given in his article "Zum Text der Apostelgeschichte," *ZeitTheolKirche* 54 (1957) 22-55. In particular, (1) the use of participles with a finite verb may be explained otherwise than as an Aramaism. (2) Some of the alleged Semitisms are in reality Septuagintalisms. (3) Acts' use of pronouns does not prove Aramaic influence.—J. J. C.

316. \*R. R. WILLIAMS, "Church History in Acts: Is it Reliable?" *Historicity and Chronology in the New Testament*, 145-160.
317. \*[Acts 1:1-11] A. M. RAMSEY, "What was the Ascension?" *Historicity and Chronology in the New Testament*, 135-144.
318. [Acts 1:3] H. NIBLEY, "Evangelium Quadraginta Dierum," *VigChrist* 20 (1, '66) 1-24.

We have "in the early apocryphal writings both direct and indirect evidence for the reality of the post-resurrectional activity of Jesus. 1) By uniformly supporting the clear and unequivocal language of Acts 1:3, and by making the 40-Day teaching their principal concern, these writers serve notice that this latterly despised and neglected theme had top priority among the early Christians. 2) Under the heading of the 40-Day conversations the same writings convey to us a consistent and closely-knit body of doctrine 3) accompanied by an equally

organic structure of rites and ordinances—*not* a farrago of odds and ends in Gnostic manner. 4) The Gnostic phenomenon itself attests the universal awareness that such a teaching had formerly existed and been lost to the Main Church: the specific Gnostic claim to possess the secrets of the 40 Days shows what it was that was missing. 5) Furthermore, the apocryphal writings themselves fully explain that loss in terms both of secrecy and apostasy, while 6) the great impact of the 40-Day image on popular Christianity is clearly reflected in popular legends and cults.

“As indirect evidence we must consider the extreme oddness and unpopularity of the 40-Day proposition, logically and artistically disturbing and burdened with a view of the future which is negative and frightening. It is anything but a product of wishful thinking or a bid for popular support. Yet the only arguments against it have been arguments of interpretation. . . . The 40-Day episode is indeed unique. If it never took place, what was it that produced the singular phenomena that have been attributed to it?”

319. [Acts 1:6-11] B. M. METZGER, “The Meaning of Christ’s Ascension,” *ChristToday* 10 (May 27, ’66) 863-864.

The statement that Christ ascended on high does not mean that he was elevated so many feet above sea level, but that he entered a higher sphere, a spiritual existence. At Jesus’ final appearance to his disciples, he rose from their midst, not because he had to do so in order to go to the Father, but for didactic reasons in order to make his last act symbolically intelligible. “The doctrine of the Ascension is the Christian affirmation of the absolute sovereignty of Jesus Christ over every part of the universe.”—J. J. C.

320. \*C. GHIDELLI, “Le citazioni nell’Antico Testamento nel cap. 2 degli Atti,” *Il Messianismo*, 285-305.

321. [Acts 2] L. SWAIN, “Pentecost and the New Covenant,” *ClerRev* 51 (5, ’66) 369-377.

A study of the biblical texts shows that there is an intimate connection in the OT between the Spirit, particularly compared to water or liquid, and the New Covenant. In composing Acts 2, Luke evidently had the New Covenant in mind. His presentation of the material is noteworthy. In recording the eschatological outpouring of the Holy Spirit 50 days after the resurrection, he underlines its objective character and, more clearly than any other NT writer, marks the stages of the foundation of the Church. Similarly, for Luke, Christ’s redemptive work has a very clear dynamic, spatiotemporal aspect: Jesus instituted the sacrifice of the New Covenant at the Last Supper (Lk 22:20), but as a Second Moses, Mediator of the New Covenant, he must present himself before his Father in order to receive the blessing of that sacrifice and be able to communicate it to men. Thus Christ’s bodily ascension into heaven assumes a priestly aspect. In this viewpoint Luke’s Christology resembles that of Hebrews. Again, in placing the communication of the Spirit in the context of the Jewish Feast of Pentecost,



emphasizes the essentially communal and liturgical character of the Church and the continuity which exists between the Old and the New Israel.

The picture presented by Luke in Acts 2 is, therefore, that of the sealing of the New Covenant between God and men, with Jesus the Son as the Mediator, receiving the Holy Spirit from the Father and pouring it out upon his disciples. The Trinitarian structure of the work of redemption is here very clearly pronounced.—J. J. C.

322. [Acts 2:1-41] B. F. MEYER, "The Meaning of Pentecost," *Worship* 40 (5, '66) 281-287.

The viewpoint of Peter's sermon is that Pentecost is above all the climactic fulfillment of salvation-history. The Messianic event has taken place, and the crucified and exalted Messiah lavishes his blessings on the believers. The eschatological community has escaped the bondage of the evil age. The renewal of the world and the swarming of the Gentiles to Zion will take place as soon as all Israel shall have accepted her Christ.

In the Lukan perspective, however, Pentecost is not so much a climactic end as a dynamic beginning. With Peter's summons to salvation the apostolic mission of the Church is launched. The glorified Christ now stirs up and channels the energies of the Church through the Spirit poured out on Pentecost. In a word, Pentecost inaugurates the age of the Church.—J. J. C.

323. [Acts 2:1-42] J. H. VAN HALSEMA, "De historische betrouwbaarheid van het Pinksterverhaal" [The Historical Credibility of the Pentecost Story], *NedTheolTijd* 20 (2, '66) 218.

Antiquity was acquainted both with speaking in tongues (glossolalia) and with speaking in foreign tongues. Therefore, despite modern interpreters, the Pentecost story should be considered a historical report.—W. B.

324. [Acts 7:11, 36] G. D. KILPATRICK, "The Land of Egypt in the New Testament," *JournTheolStud* 17 (1, '66) 70.

At Acts 7:36, MSS vary between *gē Aigyptou* and *tē Aigyptou*, and the same variation exists at Acts 7:11. NT usage would indicate that *gē Aigyptou* is right and the article with *Aigyptos* is wrong. The origin of the confusion seems to be paleographical, *TĒN* and *GĒN* being easily confused. Moreover, OT practice suggests that *gē Aigyptou* be read rather than *gē Aigyptos* which could reflect the Greek idiom.—J. J. C.

325. [Acts 17:19-32] \*H. CONZELMANN, "The Address of Paul on the Aeropagus," P. Schubert *Festshrift*, 217-230.

326. R. SILVA, "'Eran, pues, de oficio, fabricantes de tiendas (*skēnopoioi*)' (Act. 18,3)," *EstBib* 24 (1-2) 123-134.

In the one text which mentions Paul's trade, we find him described, along with Aquila and Priscilla as *skēnopoios*. The Greek Fathers, for whom this rare

word was self-evident, elaborated but little on its significance. Their most frequent synonyms were *skytotomos* and *skēnoraphos*, both of which terms refer to someone who works with leather. Bede, alluding to the etymology of *skēnopoios*, pictured Paul as a weaver, working with cloth, hemp or goat's hair. This last line of reasoning was perfected in the West by German scholars in the nineteenth century (J. L. Hug, V. G. Eichorn, etc.). Basing themselves on the Semitic root of the name for Paul's native region (*qîlqî*—goat's hair), they supposed that Paul's specialty, learned in his youth, was the making of tents out of goat's hair. But Paul most probably learned his trade in Jerusalem where weaving was not considered an acceptable occupation for a rabbi and where the tents were made of hide. The unanimous opinion of the Greek Fathers is the preferable interpretation.—F. M.

Acts, cf. §§ 11-249; 11-251—252r; 11-256—257; 11-365; 11-372.

## EPISTLES—APOCALYPSE

### *Paul*

327. R. BRING, "The Message to the Gentiles. A Study to [on ?] the Theology of Paul the Apostle," *StudTheol* 19 (1-2, '65) 30-46.

Paul, by reinterpreting the OT in light of its fulfillment in Christ, understood the Scriptures in a way contrary to that of the Jews. One central issue was the place and meaning of the law. The Jews, who regarded themselves as God's chosen people, had been given the law and were obedient to its precepts. In their view, the Gentiles were outside the law as sinners and enemies of God. Christ's fulfillment of the law changed that situation, removed the estrangement based on law and united Jews and Gentiles. Paul taught that to live in union with Christ is to live in fulfillment of the law. Thus the law is no longer a set code of duties to be accomplished as a means of works of righteousness; instead it is a dynamic way of life in Christ.

Paul received the tradition on the relationship of faith and law from Jesus himself who fulfilled and transformed the law from a code into a living expression of God's will. The command to make disciples of all nations does not mean to teach them some new code, but to admit persons to the saving eschatological activity of God in Christ.

This understanding has some implications for preaching today. We should avoid the temptation to turn the gospel into some form of legal code or doctrine which separates men from each other, and we must avoid posing as though we have the gospel which we want to share with others. Instead, we should expect new things to break out from the gospel, and in the company of those who appear to be its strangers and enemies, we should make new discoveries when we are confronted by it.—R. L. S.



328r. L. CERFAUX, *La théologie de l'Église suivant saint Paul* [cf. *NTA* 10, p. 289; § 5-297r].

(D. Stanley, *JournBibLit* 85 [2, '66] 250-251):—Extensive summary. Praised. The new edition, 100 pages larger than the first, takes account of the last 20 years of Pauline research.

329. H. CHADWICK, "St. Paul and Philo of Alexandria," *BullJohnRylLib* 48 (2, '66) 286-307.

Of all the non-Christian writers in the first century A.D. Philo is the one from whom the historian of emergent Christianity has most to learn. There seems to be an indirect relationship between John and Philo; Hebrews seems to have a direct dependence on Philo. Paul and Philo apparently have both drawn on a common stock of Hellenistic Jewish tradition.

Instances of this common ground are: The central arguments of Rom 1—2 are found in scattered passages of Philo. Rom 10:7 f. evidently reproduces a common pattern of synagogue exposition since it occurs no less than four times in Philo. Like Paul (Rom 11) Philo believed that all Israel would eventually be saved. There are several analogies between Philo and the Corinthian correspondence. In Philo, milk and meat correspond to different spiritual capacities; there is the antithesis of *psychikos* and *pneumatikos*; and several striking parallels to 1 Cor 13 suggest that some of the material Paul used was current in the highest devotion and aspiration of the Greek synagogue. Furthermore, the language of Phil 2:6-10 is illustrated by Philo's statement that the fall of Adam was caused by the self-love (*philautia*) which imagined the *Nous* to be an equality with God. Lastly, Col 1, which has the most important statements of Pauline Christology, uses terminology in ways reminiscent of Philo.

Whether or not Philo was a Gnostic depends on the definition of that Protean term. Certainly his writings contain much raw material which the second-century Gnostics found congenial, and in his thought there are some things which suggest that Paul was not the original creator of Gnosticism in the wide sense of the term.—J. J. C.

330. H. CONZELMANN, "Paulus und die Weisheit," *NTStud* 12 (3, '66) 231-244.

Research has established the presence of various kinds of tradition in Paul's writings, but until now the interest was limited mainly to determining the presence of this tradition. The next step is to make clear Paul's theological method in relation to it. Paul's relationship to Jewish wisdom has long been recognized, and it is suggested that the apostle, since he had been trained as a Jewish theologian and remained a theologian after his conversion, would probably have organized a school, apparently at Ephesus, in which wisdom was practiced methodically, i.e., theology was practiced as schooling in wisdom. In this school, tradition—in the first place Christian tradition—was used as material for the

theological schooling. The influence of this type of schooling is evident in the writing of Paul's disciples (Hebrews, Pastorals, etc.).

It is apparent that certain passages in Paul's letters were dictated spontaneously, but there are others which do not fit smoothly into their context, although they may not be the result of subsequent redaction—passages that are not related directly to the purpose of the writing or appear to have been incorporated into it by means of a revision. Several pericopes of this type are analyzed: 2 Cor 3:7 ff.; 1 Cor 1:18 ff.; 2:6 ff.; 10:1 ff.; 11:2 ff.; 13; Rom 1:18 ff. The analysis indicates that the passages may be products of scholarly activity practiced in the tradition of Jewish wisdom by Paul in his school. Further, this analysis may have significance for several studies: for the reconstruction of the type of Jewish-Hellenistic "school theology" in which Paul grew up; for the analysis of other Pauline passages, e.g., 1 Thes 5:1 ff.; Gal 3—4; for the understanding of Paul's use of the OT and his interpretation of the history of Israel (Rom 9—11), as well as for the structure of his theology.—H. W. B.

331. \*W. D. DAVIES, "Paul and Judaism," *Society of Biblical Literature Centenary Papers*, 178-186.

332. C. HAUFE, "Die Stellung des Paulus zum Gesetz," *TheolLitZeit* 91 (3, '66) 171-178.

Comparison between such passages as Gal 5:2 and 5:14; 4:10 and 6:2; 3:10 and 5:19 ff.; 2:21 and 6:7, etc., shows the sharp antinomy in Paul's view of the Law as still binding and now abrogated. We can understand this only by supposing a Pauline distinction between cultic-ceremonial law on the one hand and God's laws on the other. Historical circumstances make such a distinction probable. In the Galatian controversy, the Jerusalem Council and the dispute at Antioch, circumcision and purity laws play a central role. Paul's insistence that Jew and Gentile are no longer separable and his view that Jesus is sinless both argue for such a rejection of cultic-ceremonial law. When in Phil 3 he envisions a law which can be fulfilled, it is clearly cultic-ceremonial and Paul rejects it. Such law is not always negatively evaluated. It may be a matter of indifference (1 Cor 8:10; Rom 14) or even have positive value, as does Abraham's circumcision.

Once this distinction is clear we see the full weight of Paul's positive evaluation of the moral law. There is a binding imperative (Gal 5:14; 1 Cor 16:14). Its norms are those of the Decalogue (Rom 13:9; 1 Cor 10:6; 1 Thes 4:5). Like Jesus, Paul deepens the understanding of OT law (Rom 12:14, 17). Imperatives are tied to threat of punishment and promise of reward (2 Cor 5:10; Rom 14:10, 12) and the day of judgment is the parousia (Rom 2:16). Hope of reward and fear of punishment are for Paul legitimate if not exclusive motives for ethical behavior, though justification depends on grace. Grace does not dispense with law but presupposes its validity, being present only where there is a struggle to conquer.—J. H. S.



333r. I. HERMANN, *Kyrios und Pneuma* [cf. *NTA* 6, p. 149-150; § 10-384r].

(O. Michel, *TheolLitZeit* 91 [4, '66] 277-278):—Summary. Reservations. Praised. According to H, the *pneuma* is a functional concept and designates the means by which Christ works in his Church; it is an objective reality that can be experienced. But does this objective-reality interpretation do justice to the variety of Paul's thought in 2 Cor 3? On the other hand, H rightly rejects both the Trinitarian interpretation and the understanding of *pneuma* as an impersonal, independent force.—J. J. C.

334. T. HOLTZ, "Zum Selbstverständnis des Apostels Paulus," *TheolLitZeit* 91 (5, '66) 321-330.

*Apostolos* derives from the *šāliah* institution of Judaism, but Paul's use of the noun takes on a participial coloring, stressing the fact of his being sent by God. This idea is more reminiscent of the OT prophet. The universalism of Paul's message has its prophetic parallels only in Jeremiah and Deutero-Isaiah. Did either or both of these influence Paul?

Gal 1:15 is usually connected with Jeremiah. Its peculiar feature, however, Paul's interpretation of his call as being "set apart," is missing in Jeremiah and to be found instead in Isa 49:6; 42:6 and especially 41:9. Among the prophets such an idea is found only in Deutero-Isaiah.

Paul cannot be proven to have used Jeremiah. 1 Cor 1:31 and 2 Cor 10:17, often cited as "free quotation" of Jer 9:22 f., can as easily be a reminiscence of 1 Sam 2:10. This is the only explicit "quotation" of Jeremiah in Paul, and it is more probably a quotation from sources used for Jewish or Christian paraenetic purposes. Nor do Rom 9:21-22, 1 Thes 2:4 and 4:5 prove dependence on texts in Jeremiah. On the other hand, Isaiah is quoted 21 times, 13 passages coming from Deutero-Isaiah. Five of these latter concern the apostolic office: Compare Rom 10:15-16 with Isa 52:7 and 53:1; Rom 10:20 with Isa 65:1; Rom 15:21 with Isa 52:15 and 2 Cor 6:2 with Isa 49:8.

Jeremiah's universalism seems much like Paul's, but the prophet is sent to proclaim judgment whereas Paul, like Deutero-Isaiah, is sent to proclaim salvation. That Deutero-Isaiah's message is directed to the Jewish nation alone corresponds to the fact that Paul's message to the Gentiles serves Israel also (Rom 11). Deutero-Isaiah is also the source of Paul's understanding of his apostolic suffering, though he appears to have reserved the role of the Suffering Servant of Isa 53 for Christ.—J. H. S.

335. \*H. H. KOESTER, "Paul and Hellenism," Society of Biblical Literature Centenary Papers, 187-195.

336. M. MASCIALINO, "Temas para una teología de la Historia en San Pablo," *RevistBib* 28 (1, '66) 53-55.

The background and the evolution of Paul's cosmic view of history are briefly sketched.

337. \*J. MUNCK, "Pauline Research Since Schweitzer," *Society of Biblical Literature Centenary Papers*, 166-177.
338. P. PASCUAL RECUERO, "Saulo de Tarso, el rabino cristiano," *CultBib* 22 (205, '65) 329-337.

A sketch of the apostle's life with special emphasis on the rabbinic background and influence.

- 339r. W. SCHMITHALS, *Paul and James* [cf. *NTA* 10, p. 143; § 10-769r].

(Anon., "Notes of Recent Exposition," *ExpTimes* 77 [6, '66] 161-162):—Extensive summary. S "writes most interestingly and has some novel though perhaps not wholly convincing theories." He maintains that to settle the dispute concerning the admission of Gentiles into the Church, Paul agreed that "he would not try to convert Jews at all, and so in all Paul's missions Peter or one of his group would also be at work seeking to win Jews into the Faith."

- 340r. ———, *Idem*.

(J. J. Scott, *JournBibLit* 85 [2, '66] 262-263):—Summary. Praised. Reservations. Contrary to S, not all the opposition to Paul came from outside the Jerusalem church. Acts 15:1, 5 suggest the existence of groups within that body which actually taught salvation by Law. Further, S's argument that *ek peritomēs* (Gal 2:12, etc.) refers to Jews, and not to Jewish Christians, is unconvincing.—J. J. C.

341. E. SCHWEIZER, "Die 'Mystik' des Sterbens und Auferstehens mit Christus bei Paulus," *EvangTheol* 26 (5, '66) 239-257.

S investigates the relationship between the "juridical" statements, which say that Christ died for us to remove from us the threat of judgment, and the "mystical" statements, which say that we (die and) are raised with him. (1) The *syn Christō* statements come not from the mysteries but, as such passages as 1 Thes 4:17; 2 Cor 13:4; 4:14 show, originate in apocalyptic language concerning the future resurrection. (2) Baptism is not only an anticipation of the judgment (John the Baptist) but also of entering the kingdom and the life of the age to come (Mk 10:15; Jn 3:5; Col 1:13; Tit 3:5). (3) 1 Thes 5:10; Rom 14:8 f.; 6:4-9 show the transition from the eschatological to the present usage of *syn Christō*, but to check an over-enthusiasm, life with Christ is connected with baptism in his death in the distinctively Pauline statement of being "crucified/buried with Christ" (cf. 1 Cor 6:11; Rom 6:4). (4) Such passages as 1 Thes 5:10; 1 Cor 6:11; 2 Cor 5:14 f. combine references to Jesus' vicarious death, our dying and rising with him, and the present lordship of Christ with its ethical consequences.

Thus the unity of the juridical and mystical lines is maintained. The juridical statements cannot be interpreted anthropologically as salvation lying in the repentance of the sinner because of the objective death of Christ; the mystical



statements cannot be interpreted anthropologically as salvation lying in the ethical achievement of the believer because of the objective apocalyptic reference. Both show that salvation is exclusively the work of God in the death and resurrection of Jesus Christ, which puts the world under a new lordship, seen in the power of the Spirit calling the baptized to obedience. Both are therefore subsumed under the heading "lordship of Christ."—L. G.

342. D. STANLEY, "The Last Adam," *The Way* 6 (2, '66) 104-112.

A chapter from a book, *A Modern Scriptural Approach to the Spiritual Exercises*, soon to be published, the study draws attention to the term "last" used by Paul to designate the exalted Christ as the definitive pattern of redeemed humanity. While most NT authors begin their review of OT sacred history with Abraham, Paul sought in the opening chapters of Genesis a highly original typology based on the themes of creation. His antithesis Adam-Christ appears first in 1 Cor 15:21-22, 45; here the glorified Christ is Last Adam. In Rom 5:12-21, Jesus' death forms part of his work, as an act of obedience undoing the evil caused by the first Adam. This act, placed "in our stead," redeemed rebellious man from his impossible predicament. To this vicarious character of Jesus' death (and resurrection) must be added man's personal involvement in his own redemption. Jesus died, not to exclude, but to create the possibility of man's personal collaboration through the experience of Christian death (and resurrection).

To this picture of the Last Adam must be added the image-motif (2 Cor 4:4; 3:18; Rom 8:29; Col 1:15) deriving also from the Genesis creation accounts. Paul's eschatological viewpoint asserts that by the power unleashed in history by Jesus' death and resurrection man is to be redeemed, not by a mechanical process, but by being personally involved in the crucial event of his life: the saying "Amen" to the Father by his filial acceptance of his own death in Christ.—D. M. S. (Author).

343r. *Studiorum Paulinorum Congressus Internationalis Catholicus 1961* [cf. *NTA* 8, p. 148].

(E. Käsemann, *TheolLitZeit* 91 [3, '66] 186-187):—Summary. Praised. Critical. In the 104 papers read at the congress any scholar will find some valuable material. But the number and diversity of the essays diminishes the usefulness of the volumes. The contributions show that the apostle remains a prisoner of Rome—the Roman Church. Not a few of the crucial points in Pauline studies are not treated or are discussed only superficially.—J. J. C.

344r. P. STUHLMACHER, *Gerechtigkeit Gottes bei Paulus* [cf. *NTA* 10, p. 287].

(H. Mueller, *CathBibQuart* 28 [2, '66] 258-260):—Extensive summary. Praised. Reservations. His "interpretation of justice of God as salutary is appealing, and the ontologico-eschatological outlook is correct, but it is difficult to define man's cooperation with God's work during this *eschaton*."

345. L. SWAIN, "Prayer and the Apostolate in Paul," *ClerRev* 51 (6, '66) 458-465.

Paul stands out among the NT writers because of his frequent mention of prayer, the importance he attaches to it and the numerous examples of prayer that he affords. The article is confined to the Pauline prayer of intercession which the apostle makes on behalf of the faithful to whom he writes.—J. J. C.

- 346r. W. THÜSING, *Per Christum in Deum* [cf. *NTA* 10, p. 288].

(J. Zalotay, *CathBibQuart* 28 [2, '66] 260-261):—Summary. Praised. In this study, which continues the great tradition of *Neutestamentliche Abhandlungen*, two chapters are outstanding: one deals with the homogeneous complexity of the Christian's relation to God, the other with the harmony between Pauline theology and Jesus' concept of God.

Paul, cf. §§ 11-308; 11-314.

### *Romans, 1-2 Corinthians*

347. H.-W. BARTSCH, "Die historische Situation des Römerbriefes," *CommViat* 8 (4, '65) 199-208.

Paul's Epistle to the Romans is not a theoretical doctrinal letter of introduction for Paul and his theology. The letter was occasioned by a split between Jews and Gentiles within Roman Christianity. This situation and Paul's attempt to bring unity are indicated by the thesis of the letter in 1:14-17. The Gentiles with Stoic pride contemned the Jews as barbarians. The Jews with legalistic pride excluded the Gentiles from justification by the Law, e.g., through circumcision. Paul sought unity in the gospel which constitutes "salvation to all who believe" (1:16). It enables the Jew to recognize the faith which had already, i.e., "to the Jew first," been addressed to him in the Law, e.g., in the story of Abraham; and it awakens in the Gentile the same "faith." Thus, in "faith" all are united as the people of God.

The Gentiles' pride is explicitly attacked as ridiculous even according to pagan standards in 1:18-22. Likewise the Law is revaluated in a new context within which its significance is extended to all the world (2:17—3:20). The phrase "obedience of faith" in 1:5 isolates the cardinal ideas of both groups. For Gentile Christians, faith was valued apart from obedience to the Law, while obedience without reference to faith was crucial for the Jewish Christians. Paul tried to unite both groups under the one idea that obedience is only exercised correctly through faith, and faith is a proper acknowledgment only through obedience. Paul's concern for unity is evident also in the exhortation for the "strong," i.e., Gentiles, to welcome the "weak," i.e., Jews, in chap. 14. Likewise the unity between Gentile and Jewish Christians is argued in chaps. 9—11 and concretely illustrated by the collection for the Jerusalem community.—H. E. E.



348. B. NOACK, "Current and Backwater in the Epistle to the Romans," *Stud Theol* 19 (1-2, '65) 155-166.

In Romans, chaps. 9—11 are not an independent literary unity which has been inserted as a parenthesis into the Epistle. Despite the importance given Rom 3—8, especially in Protestant circles, they are not the current of Romans; they are the backwater. The primary purpose of the letter is to set forth Paul's future plans rather than to unfold his concept of the gospel. He uses the formula "to the Jew first and also to the Greek," as one means of explaining to the Roman congregation why he, the Apostle to the Gentiles, must first go to Jerusalem before his proposed visit to Rome and the mission to Spain. Thus the current in Romans is (a) the information regarding Paul's plans, and (b) the defense of his preaching the gospel first to the Jew. The main current of Paul's argument is to be found in 1:1-17; 3:9-20, 27-31; chap. 4; and chaps. 9—11.

As Paul was dictating the Epistle to the Romans, he was rethinking the problem of Israel's rejection and salvation. In particular Rom 9—11 deals with the question, "Can Israel be saved, and how can it be saved?" These chapters do not represent a solution to the problem which Paul has previously worked out. Rather, the material from 9:1 to 11:24 represents Paul's agony as he wrestles with the problem of Israel's tragedy. The mystery which he mentions in 11:25-26 was revealed to him at that very moment and came as a joyous solution to the problem which he had previously been unable to solve.—R. L. S.

349. [Rom 5:12-19] A. MICHEL, "Monogénisme et péché originel. Solutions acquises et tendances nouvelles," *AmiCler* 75 (June 9, '66) 353-362; (June 16, '66) 376-381.

The relation of monogenism to original sin is examined from various aspects, scientific, theological, conciliar, etc., and from the various statements of the magisterium. The pronouncements of the magisterium, including Pius XII's *Humani Generis*, seem to leave polygenism an open question. Furthermore, Rom 5:12-19 provides no apodictic argument for monogenism. In that passage Paul concentrates, not on the uniqueness of the individual sinner, Adam, but on the uniqueness of the sin which from the beginning was common to all. The apostle is there concerned, not with an ancestor numerically one, but with the corporate character of the first man.—J. J. C.

350. U. GERBER, "Röm. viii 18 ff. als exegetisches Problem der Dogmatik," *NovTest* 8 (1, '66) 58-81.

Bultmann's students have caused a revolution through their studies on the relation of biblical exegesis to dogmatics, and against this background the problem of eschatology is examined. Rom 8:18 ff. is studied verse by verse, concluding with three theses upon which a dogmatic should be built.

(1) The present eschatology will be replaced by the future eschatology, i.e., at the end of this aeon Christ the Lord of the world, now hidden except to faith, will introduce the new creation of God. The historical character of the gospel

throws creation into the perspective of the promise of God. The approach to theology according to Paul is, not to begin with the problem of death and the future, but rather the present Christ whom we meet. (2) The doctrine of man gets its concrete form in the realm of all creation which stands under both God's promise and God's judgment. The body (*sōma*) for Paul does not have an individual meaning but refers to man's relation to his fellow man and to the whole of created reality. It is informed by the God-given solidarity of man with the rest of the world. (3) Dualism (*pneuma-sōma*, *pneuma-sarx*, *pneuma-kosmos*, *pneuma-ktisis*) is avoided by means of a comprehensive understanding of the reality of the whole world. The believer bears responsibility for the whole world. He begins this responsibility with *agapē* for his fellow man.—D. C. Z.

351. J. PETRAUSCH, "An Analysis of Romans viii, 19-22," *IrEcclRec* 105 (5, '66) 314-323.

An analysis of the text reveals a self-contained unit, embedded in a chapter which summarizes the previous dogmatic reflections on Christ's redemptive work. The unit supports the hope of final redemption which Paul is trying to instill in his readers. A look at creation as it appears around us should make a Christian optimistic because we see in it an atmosphere of expectancy and a presentiment of final redemption. Paul presents this expectancy as a motive for Christian hope. In view of this underlying theme, further conclusions and theories can be drawn from the text with regard to modern questions and problems.—J. J. C.

352. C. E. B. CRANFIELD, "Romans 8.28," *ScotJournTheol* 19 (2, '66) 204-215.

The various possibilities for construing *panta synergei* are examined in detail, and the conclusion is reached that the Vulgate, AV and RV correctly understand *panta* as the subject. The first part of the verse, therefore, means that nothing can really harm those who truly love God, but that all things, even misfortunes, must help them on their way to salvation. Dodd objects that this interpretation expresses an "evolutionary optimism" altogether foreign to Paul's thought. In a biblical context, however, to say that all things assist believers is a heightening of the statement that God assists them; for it asserts, not only that he assists them, but also that his help is triumphantly and utterly effective.

Moreover, Paul is here deliberately incorporating a piece of traditional teaching, as several examples show. Joseph, e.g., speaks to his brothers: "You meant evil against me; but God meant it for good" (Gen 50:20). Also, "I know that it will be well with those who fear God" (Eccles 8:12), etc. At the same time Paul radically transforms this traditional teaching by grounding it in God's revelation of himself in Jesus Christ.

With the last five words of the verse, the apostle in a way corrects himself: "to them that love God," i.e., "to them that are called according to his purpose." Their love for God is a sign and token of his prior love for them. The certainty of hope rests upon the eternal purpose of God.—J. J. C.



353. [Rom 9—11] L. M. CARLI, "Chiesa e Sinagoga," *PalCler* 45 (Mar. 15, '66) 333-355; (Apr. 1, '66) 397-419.

A study of the Vatican Council's declaration concerning the relation between the Jewish people and the Church shows that Cardinal Bea [cf. § 10-598] has incorrectly interpreted the document and its scriptural basis.

354. [Rom 9—11] J. P. LICHTENBERG, "Contenu et portée de la Déclaration conciliaire sur les Juifs," *NouvRevThéol* 88 (3, '66) 225-248.

The Vatican Council in its declaration concerning the Jews and their relation to the crucifixion reaffirms the doctrine that all men by their sins were responsible for the death of Christ, condemns the unjust charges that have been made against the Jews in this matter and insists that the Bible and Christian teaching furnish no basis for anti-Semitism.

- 355r. C. MÜLLER, *Gottes Gerechtigkeit und Gottes Volk. Eine Untersuchung zu Römer 9-11* [cf. NTA 9, p. 279].

(O. Michel, *TheolLitZeit* 91 [3, '66] 187-188):—The volume is clearly a reply to R. Bultmann, though much attention is given to A. Schlatter. But there is no history of interpretation worthy of the name. M does not do justice to the reviewer's commentary which, more than A. Schlatter, utilizes apocalyptic and rabbinic material and also cites the Qumran writings. The main theses which M proposes are ripe for discussion and will be tested by a detailed exegesis of Romans. It seems, however, that in explaining justification he places too much emphasis on creation and God's rights.—J. J. C.

356. R. BATEY, "'So All Israel Will Be Saved.' An Interpretation of Romans 11:25-32," *Interpretation* 20 (2, '66) 218-228.

The essay first reconstructs the historical situation in which Paul wrote concerning Israel's salvation; next it investigates Rom 11:25-32 in the light of Paul's situation and correlations drawn between the *existentiell* elements in his message and his *Sitz im Leben*; finally the existential significance of his gospel is thus more fully grasped, and our contemporary self-understanding is challenged anew by his faith.

357. A. SISTI, "La legge dell'amore (Rom. 13,8-10)," *BibOriente* 8 (2, '66) 60-70.

The exegesis of the passage considers charity as a debt; the extension, duration and measure of charity; the law and charity; the teaching of Jesus and Paul concerning charity.

358. J. HARRISON, "St. Paul's Letters to the Corinthians," *ExpTimes* 77 (9, '66) 285-286.

It seems that 1 Cor 1:1—4:21 and 2 Cor 10:1—13:14 together might well form one complete letter since the same strands of thought, even of sarcasm (1 Cor 4:10; 2 Cor 11:19), appear in these chapters.

359r. J. C. HURD, *The Origin of I Corinthians* [cf. *NTA* 9, p. 436; § 10-773r].

(S. MacL. Gilmour, *CanJournTheol* 12 [2, '66] 139-140):—Summary. Praised. Prefers conventional interpretation to H's "interesting and often intriguing hypothesis."

360r. ———, *Idem*.

(W. C. Robinson, Jr., *PerkSchTheolJourn* 19 [3, '66] 47-49):—Extensive summary. Praised. Reservations. The volume "combines an awesome bibliography and intricate argument with such superb control that neither obscures the movement of thought." The author's "reconstruction is surely possible. One may consider it somewhat less than convincing, as I do, and still admire it as a superior example of historical argument."

361. K. PRÜMM, "Zur neutestamentlichen Gnosis-Problematik. Gnostischer Hintergrund und Lehreinschlag in den beiden Eingangskapiteln von I Kor? I," *ZeitKathTheol* 87 (4, '65) 399-442.

U. Wilckens' study of 1 Cor 1—2, *Weisheit und Torheit* (1959), assumes (1) that certain expressions always thought to be genuine parts of Pauline thought, are infiltrated by Gnostic influence, since Corinth was a center of Gnosticism, and (2) that Paul himself came under this influence. The result of this would be that modern Christianity, with its debt to Paul, is largely Gnostic. Wilckens fails to see that Paul speaks as a teacher of the whole Church, and that the specifically occasional nature of his correspondence must be accounted for. Since Paul owes his faith to the kerygma of the Church, his faith can, with proper safeguards, be understood not only by reference to later NT books, but even to the Gospels, including John. Paul did not view the Corinthian disorders as doctrinal; indeed, all 1 Cor is more pastoral than doctrinal. Had there been at Corinth a teaching of the identity of the redeemed with the pneumatic Christ, this danger to faith would have been perceived by Paul, who would have devoted space to it, rather than to the question of the resurrection. The occasional, practical nature of the letter speaks against Wilckens' interpretation of 1 Cor 4:8 as well as his exegesis of 1—2. He strains to find Gnostic connections where biblical thought as an explanatory background is nearer to hand. *Sophia*, as used in 1 Cor 1:17—2:5, simply refers to all that passes for wisdom among men, which wisdom has been surpassed in the cross.—R. A. Bu.

362. ———, "Zur neutestamentlichen Gnosis-Problematik. . . . (Schluss)," *ZeitKathTheol* 88 (1, '66) 1-50.

U. Wilckens sees in 1 Cor 2:6—3:3 reflections of the Gnostic myth of the Redeemed Redeemer and his union with the redeemed. Of this there is not the slightest trace in Paul's writing, either in content or in language used. Paul sees the mystery, or wisdom, of God's redemptive activity rooted in God's eternal purposes, not, as Wilckens reads it, in the Gnostic myth of the descent of the Redeemer. Paul's insistence on the Lord's deity and pre-existence pre-



cludes reference to a redeemer of the Gnostic type, nor could Paul speak of a primeval fall of such a Christ. He appeals to no spatial travels of Christ in order to be born, as posited in Gnostic mythology. An interpretation must be judged by its harmony with what is known of the writer's personality and thought, and Wilckens' exegesis is not consistent with what is known of Paul. Explanations of Wilckens' key terms are much closer to hand than he supposes. By *pneuma* is meant the Holy Spirit. The *archontes* are the men in power responsible for Jesus' crucifixion. *Sophia*, as used in 1 Cor 2:6—3:3, is a summary term including the various viewpoints concerning the one, constant, apostolic preaching. Paul's use of the first person plural is a reference to the other apostles. Such terms as "cross," "glory," and "aeon," are all part of the basic Christian vocabulary, and cannot be more meaningfully explained by Gnostic overtones.—R. A. Bu.

363. A. FEUILLET, "The enigma of 1 Cor 2:9," *TheolDig* 14 (2, '66) 143-148.

A digest of an article which appeared in *RevBib* 70 (1, '63) 52-74 [cf. § 7-867].

364. J. MASSINGBERD FORD, "'Hast thou tithed thy meal?' and 'Is thy child kosher?'" (1 Cor. x. 27 ff. and 1 Cor. vii. 14)," *JournTheolStud* 17 (1, '66) 71-79.

The background to the problems raised by the Corinthians was probably almost exclusively Jewish since they were such recent converts and their teacher, Paul, was not completely turned to the Gentiles. More especially one could postulate a background where Diaspora Pharisee Christians present to Paul problems which arise (1) from the different "castes" obtaining among themselves; (2) from the different groups of proselytes which obtained because of the varying manner of their reception into the synagogue; (3) from different schools of teaching within Pharisaism.

Contemporary legal disputes among the Pharisees seem to lie behind 1 Cor 7:14 and 10:27 ff. For both passages the exegesis depends on the meaning of *apistos* which in the LXX and the NT does not seem ordinarily to signify "unbeliever" but rather one who is not trusted. In 1 Cor 7:14 and 10:27 ff. *apistos* may mean one, especially an Amhaarez, whom the Pharisees did not trust with regard to levitical rules. In 1 Cor 10:23-30 the apostle is discussing foods from which certain Jews abstained according to levitical regulations but which an Amhaarez would eat without scruple. These foods would include meat not slaughtered according to levitical rules and food not tithed or not kept kosher. It is reasonable to suppose that a Pharisee Christian is invited to dinner with an Amhaarez Christian. In such a case Paul advises the guest to eat without scruple unless the conscience of another Pharisee Christian is disturbed by his action.

For 1 Cor 7:14 the explanation may be that Corinthian converts were looking on non-Christian or even non-pure Jewish Christian partners as of doubtful

stock. If so, then the text cannot refer to infant baptism but to levitical cleanliness. Apparently the Pharisee Christians regarded themselves as a royal priesthood and began to adopt priestly genealogical rules. Paul, however, would wish to wean them from old restrictions and teach them that in Christ all things are new.—J. J. C.

365. \*G. BORNKAMM, "The Missionary Stance of Paul in I Corinthians 9 and in Acts," P. Schubert *Festschrift*, 194-207.

366. [1 Cor 12—14] T. W. HARPUR, "The Gift of Tongues and Interpretation," *CanJournTheol* 12 (3, '66) 164-171.

The consideration of the scriptural teaching, particularly that of Paul, makes it obvious that we must beware of two extremes: some would exalt tongues and insist that all must have this gift; others would deny the validity of the phenomenon in any form and despise those who claim to experience it.

367. J. T. SANDERS, "First Corinthians 13. Its Interpretation Since the First World War," *Interpretation* 20 (2, '66) 159-187.

Positivistic exegesis leads to the conclusion that the literary character of 1 Cor 13 is rhetoric (not a hymn), in a certain sense paraenesis, and has demonstrated the incongruity of chap. 13 within its present context. It failed to determine the relationship of the chapter to the book as a whole.

The theological exegesis of K. Barth et al. correctly sought the answer to the problem of chaps. 12—14 in the word "love," which was seen as the beginning and end of Christian existence, the way of the *divine* possibility in all human possibilities. Barth saw that the word "love" of chap. 13 provides the eschatologically oriented answer to the problems of 12—14. If *agapē* is an expression of the Pauline view that the Christian is one who has previously died and who now lives in Christ, then two consequences follow for Barth: (1) the question regarding to whom *agapē* is addressed has been transcended, and (2) the same point is being made by both 13 and 15. Chap. 15 is then seen to make the point even better than 13.

A corrective to this view was applied in the critical theological exegesis of R. Bultmann et al. Chaps. 13 and 15 do make the same point—the latter dealing with eschatology in a speculative manner, the former treating the subject *in its meaning for present existence*. Thus 15 is not superior to 13. H. D. Wendland further clarified the Barthian view by bringing to radical expression the understanding of *agapē* implicit in it. *Agapē* is the presence of the transcendent in the sphere of the finite.

The exegesis of chap. 13 in the present century has shown that 13 must be understood in relation to chaps. 12 and 14, although it does not belong in its present context. What then was its original position? Chap. 13 gives an explanation of existence which shows the relativity of both glossolalia and prophecy. It is the "more excellent way" of 12:31b, and should follow 14:40.



*Agapē* is in contrast to human experience, but it is not beyond human experience. The experience of *agapē* is the expression of the presence of the transcendent in the sphere of the finite. It is the call made upon me to give up all claim to myself. Paul is saying, love is God.—J. T. S. (Author).

368. [1 Cor 15:32] R. E. OSBORNE, "Paul and the Wild Beasts," *JournBibLit* 85 (2, '66) 225-230.

Paul speaks of fighting with wild beasts, and the expression has been interpreted both literally and metaphorically, and neither set of arguments proves decisive. What little archaeological evidence we have tends to favor the metaphorical interpretation. It may be that a Qumran text helps explain the expression. In Hab 2:17 we read "The violence done to Lebanon will overwhelm you; the destruction of the beasts will terrify you" (RSV). Now the Dead Sea Scroll commentary on this verse is as follows: "For *Lebanon* is the Council of the Community; and the *beasts* are the Simple of Judah who keep the Law." This designation of "beasts" as those who keep the Law fits in perfectly with Paul's opponents. It is suggested, therefore, that the "beasts" of 1 Cor 15:32 were the legalists, the Judaizers, and not, as some commentators would have it, the imperial power or the magistrates at Ephesus or even primarily the city mob urged on by the union of shrine makers. The "beasts" were the same people who had stirred up trouble before (e.g., Acts 17:13) and who were to do so later in Jerusalem (Acts 21:27 ff.).—J. J. C.

369. [2 Cor 11:27] E. F. F. BISHOP, "'In Famine and Drought,'" *EvangQuart* 38 (3, '66) 169-171.

Instead of the usual translation for the phrase, "hunger and thirst," a more realistic rendering for the Eastern Mediterranean area, Palestine in particular, would be "in famine and drought."

#### *Galatians—Thessalonians*

370. D. W. B. ROBINSON, "The Distinction Between Jewish and Gentile Believers in Galatians," *AusBibRev* 13 (1-4, '65) 29-48.

"Our conclusion briefly is: Jewish and Gentile believers are 'one person' in Christ, in one baptism representing Christ's death and through faith in him without works of the law. The Gentiles are sons of Abraham since they are those to whom, in Christ, the promise of blessing and justification was made: and here they are one with Jews who, in believing, are likewise true sons of their physical forefather Abraham. But whereas believing Jews have also the character of 'the Israel of God' and are children of 'Jerusalem above'—for reasons set out more largely in the economy of salvation described in Romans—this peculiarly Israelite or Jewish 'fulfilment' character does not belong to Gentile believers, who are the inheritors of other promises. Salvation comes from the Jews to the Gentiles: but how are Gentiles to recognize, among the many Jews, those with whom they are truly one person in Christ, especially as Jews still

keep the law? Only those Jews who, even while they may keep the law themselves, know liberty from it, are the true Israel, the true light of the Gentiles. These will not seek to lay the law as a necessity on the Gentiles believers."

371. A. L. MULKA, "Fides quae per Caritatem Operatur' (Gal 5,6)," *CathBib Quart* 28 (2, '66) 174-188.

Although Paul in his Epistles often connects faith and love, nowhere else are they so closely connected as in Gal 5:6, and it is extremely rare to find the participle *energoumenē* followed by the preposition *dia*. Both are important for the exact meaning of the text.

A survey of the patristic interpretation of *energoumenē* is followed by a consideration of the interpretation of the great Protestant writers, of St. Thomas and the post-Tridentine authors. While the Latin Fathers generally favored an active sense for the participle and the Greeks a passive, there is no unanimity at all among modern writers on this text. *Dia* is treated much more briefly; in this passage it indicates an agency of some sort. As to construction, Gal 5:4-6 is built on a chiasmic principle that is antithetical at the same time, and the concept is illustrated by a diagram.

The faith of Gal 5:6 is none other than that which has been the subject of the entire Epistle: a faith that comes from the Spirit and is the principle of our justification, but one that demands an active response. We have been refashioned in Christ, but precisely to work out our salvation in union with him in the performance of those works that are conducive to salvation. W. H. P. Hatch and G. G. Findlay correctly hold that faith is the source of love and love is the work of faith; faith waits, but it works; and love is its working energy.—I. M.

372. \*E. KÄSEMANN, "Ephesians and Acts," P. Schubert *Festschrift*, 288-297.

373. [Eph 4:18] FISHER OF LAMBETH, "Blind or Hard of Heart?" *Theology* 69 (547, '66) 25-26.

What fresh evidence or argument justifies the NEB's rejection of Armitage Robinson's careful conclusion that *pōrōsis* means blindness rather than hardness of heart?

374. [Eph 4:18] COLVILLE OF CULROSS, "Blind or Hard of Heart?" *Theology* 69 (550, '66) 171.

In favor of Fisher's opinion [cf. preceding abstract] are the facts that in Suidas the adjective *pōros* means "blind," and there is sufficient evidence that "blindness" may be as near as "hardness" to the original meaning of *pōrōsis*.

375. [Eph 4:18] C. H. DODD, "Blind or Hard of Heart?" *Theology* 69 (551, '66) 223-224.

In reply to Archbishop Fisher's query [cf. *supra*], the reasons are adduced for NEB's translation of *pōrōsis*, among them the fact that in Eph 4:18 "we have



two distinct metaphorical expressions, *eskotismenoi* (equivalent to blindness) and *pōrōsis tēs kardias*, which cannot be merely a repetition of the same idea. The writer must surely have had some feeling for the primary and literal meaning of the terms he was using. *Eskotismenoi tē dianoia* we have rendered, 'their wits are beclouded' ('they were dim-witted', as we say colloquially). *Pōrōsis*, on the other hand, in its proper sense of petrification, is no bad metaphor for the impenetrability of a mind into which it is almost impossible to introduce an idea. Accordingly we have rendered, 'their minds have grown hard as stone'."

376. J. CAMBIER, "Le grand mystère concernant le Christ et son Église. Éphésiens 5,22-33," *Biblica* 47 (1, '66) 43-90.

Three interpretations are generally proposed: (1) The *mysterion* is the sacrament of marriage, an interpretation today generally abandoned. (2) The *mysterion* is the hidden sense of Gen 2:24, a sense which is accessible only to those who, like Paul, had a charismatic understanding, and refers to the union of Christ and His Church. (3) This interpretation dissociates v. 32 from Gen 2:24 and considers the *mysterion* as a direct qualification of the union of Christ and His Church which is the subject of the whole section 5:22-33.

This third interpretation results from the following considerations: (a) the examination of the context of 5:22-33; (b) the composition of 5:22-33; (c) the structure of 5:22-33; (d) the exegesis of 5:22-33. The discussion is rounded off by these remarks: (1) The submission of the Church to Christ is an example for wives to follow. (2) The love of Christ for his Church is an example for husbands to follow. (3) The profound mystery is the relation Christ-Church and has the same connotation as elsewhere in the Epistle, i.e., the saving will of God through Christ, the Lord of all beings; it is the mystery of the gospel which Paul is charged to announce to the whole world.—P. P. S.

377. J. COPPENS, "Les affinités littéraires de l'hymne christologique Phil., II, 6-11," *EphTheolLov* 42 (1, '66) 238-241.

A. Feuillet's article [cf. § 10-1016] brings new light on many points, but reservations are noted on other points. In general, the literary contacts which the Christological hymn has with the Servant songs are less numerous and less certain than generally believed. The similarities may be explained by the fact that the NT writer was inspired by the general cadre of the fourth Servant song.—J. J. C.

378. A. FEUILLET, "L'hymne christologique de l'Épître aux Philippiens (II, 6-11). (Suite)," *RevBib* 72 (4, '65) 481-507. [Cf. § 10-1016.]

A careful examination of the principal arguments offered for the Pauline origin of the pericope shows them to be insufficient. When considered in relation to the ensemble of Pauline theology, the contrast between the hymn of Col 1:15-20 and that of Phil 2:6-11 is striking and unmistakable. A simple

imitation by the apostle of earlier hymnic and liturgical language suffices to explain Col 1:15-20 but not Phil 2:6-11. Moreover, if Paul were the original author of Phil 2:6-11, only vv. 6-8 agree with his intended lesson of humility. Vv. 9-11 are much better explained in the hypothesis of a pre-Pauline fragment.

The literary structure of the passage seems best explained by a twofold division—humiliations and glorifying reward. Moreover, if v. 8 is, as seems likely, a Pauline gloss, the original hymn would consist of two perfectly balanced strophes of six lines each.

The original hymn, archaic in its theology, was probably concerned with salvation, but Paul made it paraenetic. Despite Chrysostom and others, the text of Paul is not so theologically exact and leaves full liberty for various interpretations (provided one does not deny the strict divinity and the true humanity of Jesus). The culmination of Paul's reflections on the mystery of Christ is found, not in Phil 2:6-11, but in Col 1:15-20. More important, however, than speculative theology is the Christian's imitation of the Lord. Phil 2:6-11 has incomparable paraenetic power, and Paul's gloss (v. 8) on the original hymn admirably expresses the moral and exemplary nature of Christ's sufferings and their contrast to Adam's disobedience.—J. J. C.

379. [Phil 2:15] S. K. FINLAYSON, "Lights, Stars or Beacons," *ExpTimes* 77 (6, '66) 181.

*Phōstēres* seems to mean, not "lights" (RSV) nor "stars" (NEB), but "beacons" (Knox).

380. F. F. BRUCE, "St. Paul in Rome. 3. The Epistle to the Colossians," *Bull JohnRylLib* 48 (2, '66) 268-285.

It seems that Col was written by Paul during his imprisonment at Rome. Some object that the one who wrote Rom, Gal and 1, 2 Cor would not have written Col. But this is to underestimate the versatility of the apostle in dealing with a new situation. Others affirm that the heresy of Col resembles 2nd-century Gnosticism. However, the teaching is rather that of incipient, 1st-century Gnosticism. Still other scholars postulate a short genuine letter of Paul to which several additions were made. But the very complexity of this theory militates against it.

The date of the Epistle is judged according to two criteria for determining the chronology of Paul's writings: the relation to (a) the eschatological hope and (b) the Church as the Body of Christ. While there is no important development on the parousia, nevertheless certainty regarding the parousia is clear (Col 3:4, cf. Rom 8:18-25). There is also a more advanced stage in thinking concerning the Mystical Body than is found in Rom and Cor, for in Col and Eph, Christ is spoken of as head of the Body.

The Colossian heresy itself was basically Jewish with some non-Jewish philosophy added. A large place was accorded to the cult of angels. A Nag Hammadi text affirms some Jewish sects believed that God created the world



through the angels. Between Qumran and the Colossian heresy there are points of contact, but it seems more prudent to hold that the Colossian heresy shows the influence, not particularly of Qumran, but of nonconformist Judaism.

The concept of Christ as creator of the world seems based on a Christian hymn or confession in which he is celebrated as divine Wisdom. Whatever form the hymn originally had, the description of Christ as the head of the Body (Col 1:18) is probably Pauline and a survival of the Hebrew concept of corporate personality.

Paul tells his converts that it is foolish to pay tribute to the angelic powers as though they controlled the way from God to man and back from man to God. That way is now controlled by Christ who has subjugated these powers.—J. J. C.

381. R. GREGSON, "A Solution to the Problems of the Thessalonian Epistles," *EvangTheol* 38 (2, '66) 76-80.

The present sequence of the Thessalonian writings creates problems relating to the occasion and purpose of the letters. These problems would be solved if the sequence were reversed, and several reasons favor this inversion. 1 Thes has a more mature eschatological teaching, is much more complete, and its whole tone is one of joy and assurance such as would be the fitting sequel to the anxiety of 2 Thes. On the other hand, scribes may have placed 1 Thes first because it is longer and was probably read more often.—J. J. C.

382. P. NEPPER-CHRISTENSEN, "Das verborgene Herrnwort. Eine Untersuchung über 1. Thess. 4,13-18," *StudTheol* 19 (1-2, '65) 136-154.

Paul seems to cite a saying of Jesus in 1 Thes 4, but the source of the saying, whether it be a variation of something in the Gospels, or an agraphon, or a special revelation of the risen Christ, has never been adequately determined. The apostle responds to a question of the Thessalonians concerning the martyrs who have died because of their loyalty to Christ (*dia tou Iēsou*, v. 14) and to support his preaching of the general resurrection, he cites a word of the Lord (v. 15, the ground introduced by *gar*). The actual quotation is found in vv. 16-17, verbatim in 16a (beginning with *hoti*), and with modifications in 16b-17 (e.g., the "we" form).

The quotation itself refers to (a) the parousia, (b) the resurrection and (c) those who are then alive, but it is mostly (c) which interests Paul here. If this is the extent of the saying, then the passages usually cited in the Gospels are not real parallels; to call it an agraphon begs the question; and it cannot be based on a special revelation because the saying is false in what concerns Paul personally. It is, however, a real saying from the tradition of the "words of the Lord," although used only in modified form where otherwise only elements (b) and (c) are cited: in Jn 11:25 f. (which does not fit its context) and 1 Cor 15:51 f., both concerning (b) the resurrection and (c) those who are then alive.—L. G.

- 383r. H.-W. BARTSCH, *Die Anfänge urchristlicher Rechtsbildungen. Studien zu den Pastoralbriefen* [cf. *NTA* 9, p. 434].

(G. Delling, *TheolLitZeit* 91 [1, '66] 37):—Summary. Praised.

- 384r. P. N. HARRISON, *Paulines and Pastorals* (London: Villiers Publications, 1964), 141 pp.

(K. Grayston, *JournTheolStud* 17 (1, '66) 145-147):—Summary. Critical. H's *The Problem of the Pastoral Epistles* (1921) opened a new period in the discussion of the subject, and if he had not published this second edition of the work, "his memory and reputation would have been better served."

385. R. LACHENSCHMID, "Geheimnis unseres Christseins. Das Christuslied aus 1 Tim 3,16," *GeistLeb* 39 (3, '66) 225-229.

A brief meditative exegesis of the passage.

386. [2 Tim 3:8] K. KOCH, "Das Lamm, das Ägypten vernichtet. Ein Fragment aus Jannes und Jambres und sein geschichtlicher Hintergrund," *Zeit NTWiss* 57 (1-2, '66) 79-93.

It has long been recognized that the Targum of Pseudo-Jonathan on Exod 1:15; 7:11 and Num 22:22 has a tradition similar to that of 2 Tim 3:8. It has not, however, been commonly noticed that the Targum comment (Exod 1:15) on Jannes and Jambres seems to be an interpolation. A study of the pericope's genre and apocalyptic traits indicates that the fragment belongs to a lost apocalyptic historical account written in Aramaic. Similarly the Targum references to Jannes and Jambres (Exod 7:11; Num 22:22) point to an interpolated Aramaic fragment.

In the Targum on Exod 1:15, Moses is described as the lamb which destroys the Egyptians. Apoc 17:14 portrays Christ the Lamb as a destroying warrior, and many consider this trait must have a pre-Christian precedent and cite the *Testament of Joseph* 19:8 which mentions that a virgin brought forth a lamb. "Virgin" here seems to be an interpolation into a Jewish source.

An Egyptian demotic papyrus of the 7th-8th century A.D. speaks of a lamb which prophesies that after 900 years it will smite Egypt. Other evidence shows that this story goes back to a pre-Christian legend of the time of the Pharaoh Bocchoris. This legend seems to have influenced the Targum on Exod 1:15.

It is possible to retrace the development from the legend of the prophesying lamb to the lamb which was Moses the leader of the Exodus and finally to the expectation of the lamb which is the Messiah. It is, therefore, incorrect to assert that the designation of the redeemer as a lamb was unknown to late Judaism. —J. J. C.



387r. E. GRÄSSER, *Der Glaube im Hebräerbrief* [cf. *NTA* 9, p. 436].

(O. Michel, *TheolLitZeit* 91 [1, '66] 35-36):—Summary. Praised. Reservations. G shows that Hebrews gives a new interpretation of early Christian preaching, but he should consider whether or not the interpretation is legitimate. Also, he perhaps ascribes to Gnosticism more influence than it deserves since further research on Jewish wisdom literature may throw new light on Hebrews.—J. J. C.

388r. ———, *Idem*.

(C. F. D. Moule, *JournTheolStud* 17 [1, '66] 147-150):—Summary. Praised. Some questions unanswered. The undeniable contrasts between Paul and Hebrews are drawn with skill and insight, but in the explanation of them there is room for questioning the thesis. Among questions that occur to the reviewer are: Was the delay of the parousia so decisive a factor in the evolution of Christian doctrine? How far is Hebrews influenced by Gnostic thought? Is not the collective, ecclesiastical emphasis of Hebrews overdrawn? Is it so true that faith, for this writer, means belonging to the community?—J. J. C.

389r. ———, *Idem*.

(A. Vanhoye, *Biblica* 47 [1, '66] 139-141):—Summary. Praised. Critical. Sometimes G does violence to the texts by claiming similarity and dissimilarity between concepts, e.g., Heb never identifies *pistis* and *parrēsia* or *hypomonē* or *elpis*. But G surprisingly assimilates *pistis* to each of these terms. On the other hand, G excludes all personal relation to God or to Christ from the concept of faith in Heb. Despite some of the statements the conclusions drawn are moderate. It would be well to modify the method and some of the assertions and thus give a firmer base to the conclusions.—J. J. C.

390. W. C. LINSS, "Logical Terminology in the Epistle to the Hebrews," *Conc TheolMon* 37 (6, '66) 365-369.

The article discusses several style forms and their purpose in Heb. (1) Terms of necessity and logical conclusions. Heb makes use of many conjunctions and particles expressing some form of logical connection. But more interesting are cases where a necessity is declared, such as *dei* (2:1), *eppure* (2:10; 7:26), *ōpheilen* (2:17), *opheilei* (5:3), *edei* (9:26), forms of *anagkē* (8:3; 9:16; 9:23). In all these cases there is no outside force that determines this necessity, but it follows simply from the nature of the case. It is similar with passages where an impossibility is declared, such as 6:4; 6:18; 10:4; 10:11; 11:6. Altogether, in 16 out of 22 cases, the author uses terms of necessity to express a necessity based not on an outward ordinance but only on the nature and condition of the matter under discussion.

(2) Rhetorical questions. After detailed analysis the conclusion is drawn that the author uses sentence questions when he expects the answer "Yes" but he uses

questions containing an interrogative pronoun or adverb when a negative answer is expected.

(3) Comparisons. There are many terms of comparison, especially with *kreissōn* and *perissoteros*; there are 20 simple comparisons, using the comparative degree of adjectives or adverbs. More interesting are comparisons of conditions or realities (9:13-14; 10:25; 10:28-29; 12:9; 12:25). Still more complex are instances where two comparative statements are connected by a comparing adverb, according to the scheme: as A is greater than B, so A<sub>1</sub> is greater than B<sub>1</sub> (1:4; 3:3; 7:20-22). 8:6 is the most complex instance with a combination of three such comparatives. To my knowledge, such double or triple comparisons are absent from the rest of the NT and show convincingly the unique reasoning power of the author of the Epistle.—W. C. L. (Author).

391r. H. MONTEFIORE, *The Epistle to the Hebrews* [cf. *NTA* 9, p. 437; § 10-1138r].

(S. MacL. Gilmour, *CanJournTheol* 12 [3, '66] 220-221):—Summary. Praised. Criticized. The most valuable part consists of exegetical comments on particular passages. In the Introduction M "puts forward a structure of hypotheses that in its entirety is new, in its detail is ingenious, in its appeal is intriguing, but in its plausibility (to this reader, at any rate) is negligible."

392. M. C. TENNEY, "A New Approach to the Book of Hebrews," *BibSac* 123 (491, '66) 230-236.

It seems that Heb belongs to a period of social and religious confusion during which Christians were compelled to reorient themselves to a rapidly changing situation. The book fits midway between the beginning of the Church within Judaism and the final separation from it. Written for a generation that witnessed the end of political Judaism within which it had been nurtured and the incipient hostility of the Roman state, the Epistle becomes the prophetic incentive to spiritual progress.—J. J. C.

393 T. F. GLASSON, "'Plurality of Divine Persons' and the Quotations in Hebrews i. 6 ff.," *NTStud* 12 (3, '66) 270-272.

In order to support their belief in the divinity of Christ, the early Christian Fathers pointed to OT passages which suggested or implied a plurality of persons in the Godhead. Of the four testimonies in Heb 1:6 ff., three (Deut 32:43 (LXX); Ps 45:6-7; Ps 110:1) occur in patristic writings. However, most commentators are puzzled by the use of Ps 102:25-27 in Heb 1:10-12. The explanation seems to come from the entire Psalm. In vv. 19-21 we read, "The Lord looked upon the earth from heaven . . . to proclaim in Zion the name of the Lord." And in v. 23 (LXX), "he answered him" could imply that two persons were involved, and Christians could maintain that this section represents a dialogue between the Father and the Son.—J. J. C.



394. J. C. O'NEILL, "Hebrews II. 9," *JournTheolStud* 17 (1, '66) 79-82.

By the ordinary rules of textual criticism the reading *chōris* instead of *chariti* in this verse seems to have every claim to be accepted, yet it is rejected by all modern translators, probably because they do not see what sense it could have in this context. It is suggested that the first part of v. 9 "who for a little while was made lower than the angels" is glossed by the *hopōs* clause, sc., "so that far from God (*chōris theou*) he might taste death for everyone." The spatial distance from God represented by the position lower than the angels is perfectly expressed by the phrase *chōris theou*, far from God.—J. J. C.

395. J. SWETNAM, "On the Imagery and Significance of Hebrews 9,9-10," *CathBibQuart* 28 (2, '66) 155-173.

An interpretation of Heb 9:9-10 based on a study of vocabulary and syntax indicates that underlying the passage might be the imagery of a "block": the OT rites of sacrifice connected with the Day of Atonement are "lying athwart" the OT rituals which are conceived as deriving their efficacy from the sacrifices. The author of Heb considers Christ's sacrifice as the "means" through which Christ himself "enters into" these OT rituals of "food" and "drink" and "cleansings." For the author of Heb makes use of the phrase "holy of holies" to indicate, not merely that the term of Christ's entrance is the conventional heaven of God's presence (couched in language taken from the Day of Atonement ceremonies), but also that the terms of Christ's entrance are the sacramental realities of baptism and the Eucharistic meal, in each of which Christ is present in a special way. This interpretation of Heb 9:9-10 is supported by texts from early Christian literature, especially Ignatius of Antioch, and is used to attempt a solution to problem texts in Hebrews, especially Heb 9:23.—J. S. (Author).

396. ———, "'The Greater and More Perfect Tent'. A Contribution to the Discussion of Hebrews 9,11," *Biblica* 47 (1, '66) 91-106.

A previous article [cf. § 10-627] of A. Vanhoye has shown that the "greater and more perfect tent" of Heb 9:11 is the glorified body of the risen Christ. The same line of interpretation is here taken up and developed further with the remark that the greater and more perfect tent is, not simply the glorified body of the risen Christ, but the Eucharistic Body of Christ. This is proved by examining three texts in their context, Heb 9:11-12; 8:2; 10:19-20. The interpretation is proposed as tentative, and further study is invited of this thesis which marks a radical departure from tradition.—P. P. S.

397r. M. DIBELIUS, *Der Brief des Jakobus*, ed. and rev. H. Greeven [cf. *NTA* 9, p. 435].

(R. B. Ward, *JournBibLit* 85 [2, '66] 255-256):—Summary. Praised. The bibliography of Jacobean research up to 1960 seems almost exhaustive, but only one entry is found after 1960.

398r. F. MUSSNER, *Der Jakobusbrief* [cf. *NTA* 9, p. 280; § 10-775r].

(E. Lohse, *TheolLitZeit* 91 [2, '66] 112-114):—Praised. Reservations. The

history of interpretations and the use of pertinent new material are impressive. M correctly holds that Jas attacks not Paul himself but a misunderstanding of Paul's teaching. Nevertheless M too completely harmonizes Paul and Jas. M claims that Jas is written early because it reflects the expectation of an imminent parousia. However, Jas 5:7 ff. indicates concern over the delay of the parousia. M claims that Jas continues the teaching of Jesus, but it seems rather that Jas is connected with a Diaspora Judaism that with little change on many points entered the Church.—J. J. C.

Jas, cf. §§ 11-339r—340r.

399. R. POELMAN, "Saint Peter and Tradition," *LumVit* 21 (1, '66) 50-65.

The setting of NT Scripture can be gathered from a study of 1 Pet since the apostle rereads the OT, interprets it and passes it on, proclaiming in his own way the gospel of Christ. Other NT writers do likewise. They already refer to a beginning of a liturgy, common presentations of the good news, sometimes to texts already fixed, "either from 'notes' taken during preachers' sermons or from a budding liturgy."—J. J. C.

400. A. SISTI, "Il cristiano nel mondo (1 Piet. 2,11-19)," *BibOriente* 8 (2, '66) 70-79.

The analysis of the pericope sets forth the Christian's situation in the world, describes the life he should lead and the influence he should exert upon the world about him.

401. G. DE RU, "De Heilige Doop—gebed of gave? (I Petrus 3:20b, 21)" [Holy Baptism—A Prayer or a Gift?], *NedTheolTijd* 20 (4, '66) 255-268.

According to K. Barth (*Die kirchliche Lehre von der Taufe*, 4th ed., 1953) and his son M. Barth (*Die Taufe—ein Sacrament?* 1951), baptism is not a sacrament, but a prayer. It is an answer given to the kerygma, a witness given before the world. These authors refer to 1 Pet 3:20 f. as their main argument, but a careful exegesis of the text (supported by references to the commentaries) leads to a different understanding. V.20b. The basic meaning of *dia hydatos* must be instrumental, because of the reference to the antitype, to baptism, in the next verse. In both cases the water is considered as a means of salvation. Together with the instrumental meaning, a local sense might be included: "they were saved by and through the water."

V.21. (1) For the first line of this verse, E. G. Selwyn's exegesis and translation are, in general, accepted: "and water now saves you too, who are the antitype of Noah and his company, namely the water of baptism." This saving character of baptism has to be the guide in the next passage. (2) "*Eperôtēma*" is a difficulty. The translation "prayer" finds no support, either in the context, or in linguistics. "Pledge" is not good either. For in this way, baptism is considered as a human deed, while the context asks for something done by God, because of (a) the contrast to "not a fleshly putting-away of dirt," (b) the



reference to Christ's resurrection. The best translation is "gift." "*Eperōtēma*" can have the juridical meaning of "proposal of the chairman," hence "offer," and, if accepted, "gift." Only in this way does the translation correspond to the context and to the general understanding of baptism in the NT.—W. B.

402. [2 Pet 1:19] J. SMIT SIBINGA, "Une citation du Cantique dans la Secunda Petri," *RevBib* 73 (1, '66) 107-118.

In 2 Pet 1:19, the words "until the day dawns" are a quotation from Cant 2:17 (4:6) according to a version or recension which differed from our LXX and read *kopiasē*. The sense is, therefore, "until the day grows weary, or draws to its close."—J. F. Bl.

403. W. R. COOK, "Hamartiological Problems in First John," *BibSac* 123 (491, '66) 249-260.

The three problems are: How can a sinner enjoy fellowship with a holy God? How can a sinner be conformed to the image of Christ? How can a sinner know he has eternal life?

404. R. BERGMEIER, "Zum Verfasserproblem des II. und III. Johannesbriefes," *ZeitNTWiss* 57 (1-2, '66) 93-100.

An inquiry into the meaning of *alētheia* in 2 and 3 Jn reveals that the term is no longer used in the dualistic framework (*alētheia—pseudos* or *planē*) of the Gospel. The term designates the content of the Christian faith, similar to the usage in 1 Tim 2:4 and 2 Tim 3:7. It gives expression to the concept of true Christianity in the sense of correct faith as well as conduct that is in accordance with this faith.

Thus a historical development from the theology of the Gospel and 1 Jn to 2 and 3 Jn appears probable. With a grain of salt one can compare the historical situation of the latter with that of the Pastorals. In both cases the Church is the refuge against heresy, true Christians are characterized as those who recognize the truth, i.e., the content of the Christian faith, and in both cases the decisive characteristics of a Christian are truth and love or, in the Pauline tradition, faith and love. But the concept *pistis* in the Pastorals is as little that of Paul as the concept *alētheia* of 2 and 3 Jn is that of the Gospel.—H. W. B.

405. D. E. AUNE, "St. John's Portrait of the Church in the Apocalypse," *Evang Quart* 38 (3, '66) 131-149.

The figurative language with which John depicts the Church is described under four categories: figurative language stressing God's initiative in his relationship with man; figurative language expressing human response to divine initiative; figurative language taken from human life; extended metaphors and allegories of the Church. John's immediate concern is the survival of the Church in a hostile environment. He has, therefore, emphasized the antithesis and the

mutual exclusiveness of the people of God and the people of the world, and he stresses the faithful witness of the Church and its eventual victory.—J. J. C.

406. L. P. TRUDINGER, "Some Observations 'Concerning the Text of the Old Testament in the Book of Revelation,'" *JournTheolStud* 17 (1, '66) 82-88.

The following observations are made on the basis of an examination of the various texts and versions of the OT passages quoted or alluded to in Revelation. (1) In the broadest terms, it can be confidently asserted that the writer of Revelation is informed primarily by Semitic OT sources rather than Greek. Thirty-nine quotations and as many allusions were found in which the Revelation text read against the LXX in any of its extant versions. (2) A substantial number of the OT quotations and allusions have their closest affinity with the text of the Aramaic Targums.

(3) The form of some of the OT quotations and allusions can be most aptly accounted for if the author of Revelation had a knowledge of the midrashim on the OT passages concerned. (4) There are indications that the writer knew a Hebrew textual tradition other than that preserved in the Masoretic tradition, and in several instances this textual tradition has a very close affinity with some of the Qumran OT texts.

The evidence indicates two predominant conclusions. First, at the time when Rev was being written, the OT texts and versions were in a fluid state. Secondly, the author of Rev was steeped in the Palestinian synagogue tradition.—J. J. C.

407. [Apoc 3:1-6] D. G. MITTEN, "A New Look at Ancient Sardis," *BibArch* 29 (2, '66) 38-68.

The article summarizes the most important discoveries of the Harvard-Cornell excavations as they illuminate over 3,000 years of Sardis' urban career. Roman Sardis is described on pp. 61-67.—J. J. C.

## BIBLICAL THEOLOGY

### *Spirit*

408. G. R. BEASLEY-MURRAY, "The Holy Spirit, Baptism, and the Body of Christ," *RevExp* 63 (2, '66) 177-185.

In the NT the doctrines of the Holy Spirit, baptism and the Church are in each case viewed in relation to Christ. For Paul, baptism meant a relating of the believer to the crucified and risen Lord (Gal 3:27). Since Paul does not separate Christ and Spirit, it is through the Spirit that a man is in Christ and is engrafted into his Body. Acts 2:33; 1 Cor 12:13; Tit 3:5 and the whole Pauline corpus join together the experience of Christ and the Holy Spirit. Further, Paul easily moves from mention of baptism as putting on Christ directly into a description of the Church (Gal 3:27 ff.). Baptism is generally regarded in the NT as the counterpart in the believer's experience of the Spirit coming on the



Church at Pentecost. Baptism is what it is through the operation of Christ by the Spirit in his community. The believer is engrafted into the Body because he is united with Christ in his saving work by the Holy Spirit. The implication of this for the Church today is that the act of baptism bears witness to the believer's entrance into the Church and it should coincide with the baptism of the Spirit and the incorporation of the believer into the Body of Christ.—R. L. S.

409. L. LÓPEZ, "La presencia de Cristo y del Espíritu en el cristiano y el problema de su identidad," *Studium* 6 (1, '66) 3-29.

One cannot speak of an ontological identity between Christ and the Spirit, nor of a functional identity which would reduce the Holy Spirit to a mere force of God or of Christ. However, it is in accord with Paul's thought to speak of a functional identity in so far as the Spirit, an independent personal being, is the representative of Christ and of God, their ordinary immediate agent in the work of salvation. The mission of the Spirit is to make men like Christ, producing in them a new being similar to his, the participated "spirit," identical with Christ as an image is with its exemplar.

The fact that the same things are attributed to Christ and to the Spirit proves only that one and the same thing can be attributed to different causes for reasons formally different: Christ is the model or the exemplar of the predestined, the head from which flows life to the Church and to every Christian; the Holy Spirit is the immediate agent of this configuration to Christ.—J. J. C.

410. W. E. OATES, "The Holy Spirit and the Overseer of the Flock," *RevExp* 63 (2, '66) 187-197.

This article brings the biblical understanding of the work of the Spirit and the task of the pastor as overseer of the flock of God into polar relationship with some of the best that psychological understanding of man has to offer us today. In the NT, the Holy Spirit helps the pastor in the following ways: (1) to become a resonator of the Spirit, (2) to assist the congregation in the assimilation of new and strange experiences without losing values of old traditions, (3) to function as an instrumentality of the Spirit in resolving conflicts within the congregation, and (4) to sensitize members of the congregation to people's interaction with each other in the Body of Christ.—R. L. S.

411. E. C. RUST, "The Holy Spirit, Nature, and Man," *RevExp* 63 (2, '66) 157-176.

The Holy Spirit may be described as the immanence of God within his creation, effecting the divine intention of the Father as this is expressed in creative, sustaining and redemptive activity through the Son. In the NT witness, the Spirit takes the things of Christ and makes them plain to us; and these include both the redemptive activity of the incarnate Lord and the creative, sustaining and revelatory activity of the cosmic Christ who is Son of God from all eternity.

In the early period of OT thought, the *rûah Yahweh* was regarded as an invasive force which could take possession of heroes like Samson. In the post-exilic period divine Spirit comes to mean God's personal presence and power; and Spirit retains this meaning through the NT.

Modern science has become increasingly analytic and reductionist in its approach to reality. Some thinkers, however, try to explain the emergence of new qualities in the evolutionary process by postulating a "nisus" or creative drive. This may also be understood as Spirit which gives structure, meaning and direction to the process.

The immanence of the Spirit in the created order may be understood as a "kenosis." Just as the Son emptied his deity into human form and accepted the limitation of the historical human personality, so the Spirit has freely accepted the limitations of the natural order. The activity of the Spirit reaches its climax and its final obstacle in the emergence of free personal being. God, who creates finite spirits, bears the cost of that God-given liberty. The redemptive and creative process is brought to its climax in the Incarnation. In Jesus, our torn and broken humanity is gathered up into the life of God, and the travail of the creator Spirit issues in the agony of Calvary and the glory of the resurrection morn. Here the process is redirected, and man learns that he is truly free only as he surrenders his freedom to God.—R. L. S.

412. F. STAGG, "The Holy Spirit in the New Testament," *RevExp* 63 (2, '66) 135-147.

The Holy Spirit, the Spirit of God, or the Spirit of Christ is the same God known in a many-sided relationship and ministry. In this general article on the Spirit in the NT the following are discussed: (1) the Spirit prior to Pentecost in the Synoptics, (2) the gift of the Spirit in Jn and Acts, (3) conditions for receiving the Spirit as described in Acts, (4) the relationship between baptism and Spirit, (5) Spirit and glossolalia, (6) the work of the Spirit, and (7) the fruit of the Spirit.—R. L. S.

413. O. VERCRUYSE, "The Paraclete," *ClerMon* 30 (4, '66) 137-144.

We may say "that the Paraclete, in the Bible, is the mysterious invisible power or person who bears effective witness, for the Church and the world, to the work and person of Jesus—no one should venture to separate or to oppose Jesus and the Paraclete."

Spirit, cf. § 11-333.

### *Church*

414. J. S. ARRIETA, "El problema de la expresión del misterio de la Iglesia en las imágenes de la escritura. (A propósito del cap. I de la Constitución Dogmática 'de Ecclesia' del Vaticano II)," *EstEcl* 41 (156, '66) 25-70.

The Church is a reality which belongs to the order of mystery. In the past decades it has been explained by the biblical expressions of the "Mystical Body



of Christ" and the "people of God." Different theologians have preferred one or the other expression, but they seem to agree that a synthesis of both expressions better defines the reality of the Church. There is no agreement, however, as to how such synthesis should be achieved. Recently theologians have defined the Church as "the people of God in the Body of Christ" or "the people of God in the unity of the Body of Christ." Nevertheless the expression of the mystery of the Church is not exhausted by means of these two main images.

Many other expressions and images, referring to the Church are found in Scripture. Vatican II's Constitution "De Ecclesia" reflects the current theological concern with regard to this synthesis. It places "people of God" at the basis of the expression of the mystery of the Church, for the Church is above all the Christian community, and emphasizes that it is a community in "pilgrimage" toward the heavenly consummation. But Vatican II has also included many other images.

The Constitution, however, crowns all these images with the expression "Mystical Body of Christ" which emphasizes the union of the members with Christ and among themselves by the sacraments and the theme of Christ as head of the Body. Probably Vatican II did not intend to achieve a true synthesis of the various images, but starting with the reality of Israel, the people of God, has ascended through the various similes used by the prophets to the reality of the new people of God and of Christ in order to crown all these images with the apex of revelation, the Pauline concept of the Church as the Body of Christ. The path followed by the Council has, therefore, been the ascending path of salvation-history.—J. C.

415. F. BIOT, "Note sur l'apostolicité de l'Église d'après la Constitution dogmatique de Vatican II sur l'Église," *ÉtudThéolRel* 40 (3, '65) 174-180.

In seeking to comprehend the concept of apostolicity in the Roman Church, the Constitution on the Church is studied under two headings: (1) the idea of apostolicity as applied to the entire Church (all the people have an apostolic mission); (2) the apostolic character of the episcopal ministry, i.e., the authorized witnesses, preachers and leaders.

The Constitution distinguishes three kinds of apostolic succession: (1) historical, the chain of individuals; (2) doctrinal, the succession of apostolic teaching and doctrine; and (3) ministerial, the service of God's people. The Catholic theologian has been sensitive to the first, the historical, but rapport with other communions could be fostered by stressing and exploring further the other meanings of succession.—R. J. P.

416. J. BLENKINSOPP, "A New Kind of Priesthood," *ClerRev* 51 (4, '66) 285-290.

It would be misleading to posit a sharp distinction between the priest and the people of the NT, since the faithful constitute a priestly people, and the priest in his special functions acts as the representative of the community.

417. W. E. BUSZIN, "The Unity of the Church and Her Worship," *ConcTheol Mon* 37 (4, '66) 195-206.

A biblical study of the spiritual nature of the Church, of Christian worship, of the means of grace and the *koinōnia* of God's chosen people suggests directives for meeting the problems of the Churches today.

418. J. CLÉMENTCE, "Actualité de l'Évangile pour l'Église de notre temps," *NouvRevThéol* 88 (4, '66) 337-357.

The opposition underlying most of the actual controversies between the Church and the modern man seems to parallel the contrast in the gospel between the theocentric and the anthropocentric elements and can be resolved by an application of the gospel principles.

419. P. GRELOT, "Ministres du Christ d'après le Nouveau Testament," *Christus* 13 (50, '66) 242-253.

The NT material concerning Church organization is studied according to three headings: the ministries of the apostles, the description of their ministry as one of service, and the minister as essentially the servant of Christ who himself came to serve.

420. P.-A. HARLÉ, "La notion biblique d'apostolicité," *ÉtudThéolRel* 40 (3, '65) 133-148.

Though the NT deals with the question of the apostolate and not directly with the question of apostolicity, the underlying concept of Eph 2:20, "upon the foundation of the apostles and prophets," is the key to the biblical concept of apostolicity. Using H. von Campenhausen, "Der urchristliche Apostelbegriff," *StudTheol* 1 (1948) 96-130, as the starting point, H traces the usage of the word "apostle" in the NT, especially in Luke-Acts and Paul. The Luke-Acts concept of apostle (eyewitness to both life and resurrection) and the Pauline concept (witness-missionary) form the basis for the article's thesis: The apostles are those whom Christ had chosen and whom the Church has recognized as the basis for its existence, especially in its establishing the canon of Scripture. However, the apostolicity of the Church represented in Eph 2:20 is a function of those (not limited to the Twelve) who are for the Church witnesses of Christ, i.e., apostles and prophets.

The history of the Church is not to be seen as a long uninterrupted thread, but as a succession of basic events. The apostolic design of the "first event" is the model for succeeding events. This is the biblical idea for the apostolicity of the Church.—R. J. P.

421. J. HARVEY, "Le peuple de Dieu, sacrement du dessein de Dieu," *LavThéol Phil* 22 (1, '66) 89-108.

The author intends to show the continuity of God's people in the OT and NT and to stress the witnessing role of the people of God in history. After reviewing



the history of the images of the Church in ecclesiology (building, body, people), the author develops the OT basis of the theology of the Church, from the Covenant formula on, stressing the fundamental experiences of Israel in history as elements of a growing consciousness of the people's vocation. The relative value of the most important images of the Church is then discussed, showing the positive and negative value of images taken (mostly by Paul) from the world of architecture, biology or psychology, and finally from sociology. The most adequate description of the Church then appears as: the people of God in the unity of the Body of Christ. The idea of the Church in Jesus' mind is then briefly analyzed (Mt 15:24), showing the historical and theological continuity between Israel and the Church. An outline is then given of the new perspectives opened up by Vatican II's theology of the people of God. Finally, the relative character of all theology of the Church is connected to the historical character of the Church itself.—J. H. (Author).

422. E. M. HAWKINS, "The Church in the New Testament. Three Crucial Images," *Encounter* 27 (1, '66) 65-74.

The Church's true character and life are aptly expressed by three images: the family of God, the fellowship of the Spirit and the Body of Christ.

423. H. D. HUMMEL, "The Holy Ministry From Biblical Perspective," *Luth Quart* 18 (2, '66) 104-119.

The essay is primarily concerned with certain aspects of the OT which contribute to the biblical doctrine of the ministry.

424. J. KRISTENSEN, "Kirke og folk" [Church and People], *Dansk Teol Tid* 29 (1, '66) 22-41.

K. E. Logstrup in his recent articles has criticized the power structure of the Church. In his view, the Church's power structure is a result of unbelief. It is the Church's task to believe its own message, and thus to renounce any claims to the execution of power. The gospel provides for its own effectiveness, and creates its own situations of response.

In reply to this, it is stressed that the Church is the arena of the proclamation of the gospel; Christ is proclaimed in the Church and is the Proclaimer of the Church. The Church is a "people" which belong to Christ, a people not determined by membership lists. Yet the Church has a responsibility over against society at large.

The external forms the Church will take depend on its size and scope, its relationship to the state, and its relationship to the environmental culture. The basic problem is to find a form in which men can in a concrete way give expression to the gospel without themselves becoming the subject of the message.—B. A. P.

425. H. LATTANZI, "Quid de Episcoporum 'collegialitate' ex Novo Testamento sentiendum sit," *Divinitas* 8 (1, '64) 62-96.

The discussion about collegiality of the bishops has occasioned certain errors regarding the primacy of the Pope, errors which stem from three root causes: an unclear notion of collegiality, an incorrect idea of the function of the bishops and, lastly, a confusion concerning the times when Jesus invested the apostles with their various powers of office.

426. \*S. LYONNET, "Israele, Chiesa, Cristo," *Il Messianismo*, 369-386.

\*"Intervento del P. Pierre Benoit dopo la conferenza del P. Lyonnet," 387-388.

- ✓ 427. W. H. MARE, "Prophet and Teacher in the New Testament Period," *Bull EvangTheolSoc* 9 (3, '66) 139-148.

Arguing from 1 Cor 12:28-29; Eph 4:11, some have suggested that in the NT Church "prophet" simply means "teacher." However, the prophet's role, which is so varied in its functions in the time of the OT and of the Gospels and which at Qumran is limited to that of teacher, becomes narrower and different in the developing NT Church. On the one hand, the term retains primarily the function, not of teacher, but of giving spirit-inspired utterances of new divine revelation. On the other hand, the prophet is classified alongside other positions whose functions it once included, e.g., those of teacher and miracle-worker. Therefore, we conclude that in the developing NT Church, the prophet no longer functions as the teacher in the general sense of that word, a function then being exercised by another, the *didaskalos*.—J. J. C.

428. S. NAGY, "Próba nowego spojrzenia na zagadnienie ustanowienia Kościoła (Un nouveau regard sur le problème de l'institution de l'Église)," *Rocz TeolKan* 12 (2, '65) 19-36.

Viewing the Church in terms of sacramentality allows for the inclusion of two elements which have hitherto been separated more often than united: the static element of its social and organic structure, and the dynamic element of the divine supernatural action within it. From this point of view, the problem of the institution of the Church extends far beyond the traditional scriptural focal point of Mt 28:18-20. In fact, it is thoroughly bound up with the paschal mystery of Christ and cannot be considered apart from this event.—W. J. P.

429. D. J. O'CONNOR, "Is the Church the *New* Israel?" *IrTheolQuart* 33 (2, '66) 161-164.

"The expressions 'New Israel', 'New People of God' are found in official ecclesiastical documents, and they do express the new creation in Christ, which is the Church. But there is a possibility that these terms may be used by Catholic writers as if a 'new' Israel was being contrasted with some 'old' Israel. This



would be contrary to biblical usage, and would play down the continuity of salvation history."

430. J. I. PACKER, "One Body in Christ. The Doctrine and Expression of Christian Unity," *Churchman* 80 (1, '66) 16-26.

The theme of Paul's "Church Epistles"—Rom, Gal, Col, Eph—is the grace of God in Christ. Paul's interest in ecclesiology is not institutional but evangelical. The Church is defined as the sphere where redemption is applied and the doctrine of the Church is integrated into the doctrine of grace.

In spite of the lack of effective unity in doctrine, worship or government in the first churches, the apostolic writers never saw the Church's unity as a problem. Rather, they proclaimed it as a fact grounded in the communal relationship whereby the triune God holds all Christians in saving union with himself (Eph 2:14 ff.; Gal 3:28; Jn 10:16; 11:52). Invariably, therefore, the NT views the empirical fact of Christian division in the light of the antecedent fact of Christian unity, not vice versa. Integral to the Pauline notion of the one Church is the notion of a Pauline commitment to Jesus Christ, which is confessed in worship, witness and life, as set forth in the Pauline gospel. Applications are made to the contemporary situation.—W. L. L.

431. J. RATZINGER, "Office and unity of the Church," *TheolDig* 14 (2, '66) 95-99.

A digest made from the English translation [cf. § 8-1114] of an original German article [cf. § 8-709].

432. C. SANT, "Biblical Themes in the Constitution Lumen Gentium," *MelTheol* 17 (2, '65) 52-61.

The Church is the mystery hidden in the depths of God and now made manifest to us. It is the Father who elects, the Son who redeems and the Holy Spirit who sanctifies. It is the people of God on its way toward its fulfillment; its history starts in the OT and carries on through the NT until the full inauguration of the heavenly kingdom in eschatological time. Far from being an amorphous mass of individuals, this people is organized under the leadership of Peter and the apostles and now under their successors, the Supreme Pontiff and the bishops. These basic principles are of a great practical importance since the Church is thus inserted into the full stream of human history at the service of the whole human race, the object of God's infinite love. All Christians, lay and clerics, have their place and function in the mystical body of the Lord.—C. S. (Author).

- 433r. R. SCHNACKENBURG, *The Church in the New Testament* [cf. *NTA* 10, p. 292; § 10-398r].

(G. E. Ladd, *JournBibLit* 85 [2, '66] 249-250):—Descriptive summary. Praised.

434. E. TOMASZEWSKI, "Sukcesja apostolska w episkopacie w świetle współczesnych badań biblijnych i historycznych (La succession apostolique dans l'épiscopat à la lumière des récentes recherches bibliques et historiques)," *RoczTeolKan* 12 (2, '65) 5-18.

This comparative study of recent Protestant and Catholic discussions concerning apostolic succession in the episcopacy considers the works of E. Käsemann, E. Schlink and the Lutheran document *Erklärung zur apostolischen Sukzession* (1958). A synthesis is then presented of the recent pertinent writings by O. Karrer, K. Rahner and J. Ratzinger.—W. J. P.

435. W. TOOLEY, "Stewards of God. An Examination of the Terms *Oikonomos* and *Oikonomia* in the New Testament," *ScotJournTheol* 19 (1, '66) 74-86.

The development of the steward metaphor and its associations and implications for the early Church's understanding of its ministry and leadership may be traced through an examination of the terms *oikonomia* and *oikonomos* in the NT. The decisive point which emerges is the steward's subordinate function and status. The most pregnant use of the metaphor in the NT occurs in 1 Cor 4:1-2, which in context throws light on Paul's understanding of leadership, which has a strong rabbinic flavor. The leader is he who possesses the Spirit and faithfully expounds and transmits the Church's tradition given through the Spirit of God. Similarly in Tit 1:7, 1 Pet 4:10 the emphasis falls on the purity of the tradition and the subordinate role of the leader who, whether in teaching or practical administration, is but a mediator through whom the resources of God are made available to his people.

Both terms originate with Paul and are related to his ministry. The term *oikonomia* shows a distinct development in its interpretation. An earlier emphasis is upon the leadership of the community where the term designates God's assignment to Paul. By the time of Eph the emphasis tended to shift to the Church's role in the cosmic purposes of God, and the term may be translated "God's master plan." The two interpretations need not be contrasted, however, since the divine plan and the role of the Church are inextricably woven, and Paul's ministry is related to both. Paul chose the metaphor of the steward because it was best suited to express his strong rabbinic interpretation of the role and organization of the primitive Christian Church.—W. L. L.

436. T. F. TORRANCE, "The Mission of the Church," *ScotJournTheol* 19 (2, '66) 129-143. = "La mission de l'Église," *VerbCaro* 20 (77, '66) 1-16. [Cf. § 8-297.]

The subject is developed according to these headings: the sending of the Spirit; the Church is the communion of the Spirit, the community of the New Covenant and the kingdom of God; there is one Spirit and one Church. Because there is only one Christ and one Spirit, there is only one Body, the Church, which through the Spirit is brought into organic union with Jesus Christ. Mis-



sion belongs to the nature of the Church, and the Church "becomes Church through the reconciling work of Christ, but that reconciling work is for the whole world."—J. J. C.

437. A. ZUBERBIER, "Chrystus, Głowę Ciała Mistycznego (Le Christ, Tête du Corps Mystique)," *RoczTeolKan* 12 (2, '65) 37-54.

Formerly considered in a static, disjunctive, essentialistic and analytic manner, the notion of Christ's relationship to the Church as head of the Mystical Body is here examined and presented as a dynamic, complementary and personalistic concept. Christ, head of the Church, is also considered in his role as head of Creation. This new outlook gives greater meaning to, and even finds an echo in, the teaching of the encyclical *Mystici Corporis*.—W. J. P.

Church, cf. §§ 11-238; 11-265; 11-316; 11-328r; 11-376; 11-405; 11-408; 11-410; 11-444; 11-514.

### *Sacraments*

- 438r. G. R. BEASLEY-MURRAY, *Baptism Today and Tomorrow* (London: Macmillan, 1966), viii and 174 pp.

(C. E. Pocknee, *Theology* 69 [554, '66] 373-374):—Summary. Praised. Reservations. In discussing the belief that all infants should be baptized, he concentrates too much on the NT texts without sufficiently considering the implications, e.g., original sin, read into the texts by Augustine and others. Moreover, B-M's argument for total immersion ("buried with Christ by baptism into his death") assumes that earth burial and the complete covering of the corpse were usual in the first century, an assumption contrary to the NT (e.g., Lazarus) and to archaeological evidence.—J. J. C.

439. R. E. BROWN, "We Profess One Baptism for the Forgiveness of Sins," *Worship* 40 (5, '66) 260-271.

The article seeks to interpret NT thought in NT categories and in the light of NT problems, not in the light of later Catholic-Protestant problems.

With regard to the kind of baptism, the Church came to believe that baptism in water and Spirit was the fulfillment of the promise that Jesus would baptize with a Holy Spirit. The problem of confirmation as a sacrament separate from baptism seems to arise after the time of the NT and to be associated with the baptism of infants. All Christians except the Twelve seem to have received a baptism in water. On infant baptism the most that can be asserted is that such baptism was acceptable. There is no real evidence that the baptism of children was thought necessary or that infants were baptized to remove original sin. In NT times there is no clear evidence that a Trinitarian formula or any fixed formula was absolutely necessary.

The one baptism of Eph 4:4 seems to mean the same baptism, i.e., just as all

Christians have the same faith, faith in Jesus as the Lord, so there is only one baptism, baptism into the one Lord. On the action that brings about the remission of sins and Christian renewal, NT thought is not rigorously consistent. Perhaps we may say that preaching, repentance, faith and baptism were all involved in the NT concept of the remission of sins and that the question of precisely how is a question of theology after the period of the NT.—J. J. C.

440. J.-C. DIDIER, "Le baptême des enfants," *AmiCler* 76 (Mar. 10, '66) 154-159; (Mar. 31, '66) 193-200.

The pastoral of the French Bishops on infant baptism (whose text is given) is studied from the standpoint of theology and the NT. The biblical evidence shows it is possible and even positively probable that from the beginning there was a practice of baptizing infants, though no certain proof can be adduced. However, the practice was undoubtedly in accord with the biblical teaching on baptism and was confirmed by later tradition which developed what was implied in the doctrine.—J. J. C.

441. R. PESCH, "Umkehr, Glaube und Taufe. Zu Taufe und Taufformel im Neuen Testament," *BibLeben* 7 (1, '66) 1-14.

The good news is that Christ died and rose for us; and everybody who hears this gospel repents, believes and is baptized, will be saved, will receive the gift of the Holy Spirit (Acts 2:38-41). To repent means to turn *away* from sin *to* God, after he has first turned to us. Repentance and faith, finally, are made visible and perfected in baptism.

The apostles baptized from the very beginning in "the name of Jesus." This is no contradiction to the Trinitarian baptismal formula in Mt 28:19 which was probably shaped by early Christian tradition, for the latter is the unfolding of the Christological formula. We are baptized in the name of Jesus because we receive salvation by Christ's death and resurrection and in Christ, the Son, who has received everything from the Father, the source of all life and salvation, whom we come to know only through the Son. And this life and salvation is completed only by the Holy Spirit who has been given to us as installment in baptism, where he effected our adoption as sons of God.—H. M.

442. K. STENDAHL, "One Baptism for the Forgiveness of Sins," *Worship* 40 (5, '66) 272-275.

A series of pertinent questions is proposed which is oriented toward the genetic problems involved in the subject. "These observations would suggest that all discussion about baptism in the New Testament (and now?) must begin with the element of initiation. The 'meaning of baptism' cannot be found by exploiting any one specific interpretation of this rite, be it the element of 'free gift' manifested in infant baptism, or the relation to death-resurrection, or any of the other motifs which condition and enrich, but never overshadow the rite of initiation."



443. D. VAN BIK, "The Doctrine of Baptism," *SEAJournTheol* 7 (4, '66) 28-36.

Three aspects of the subject are studied: the meaning of baptism, the relation of baptism to faith, and the question of infant baptism.

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444. B. COOKE, "Eucharist: Source or Expression of Community?" *Worship* 40 (6, '66) 339-348.

The OT, the NT and Ignatius and Hippolytus are consulted for norms concerning a possible ecumenical Eucharist. There is sufficient evidence that the earliest Christians considered the Eucharistic action as a continuing source of Christian unity. On the other hand, there is a series of texts that insists, in continuance of the OT prophetic message, on genuine community being already present when Christians gather for the Eucharistic celebration. In the gospel catechesis and in Paul, one finds the Eucharist related to baptism somewhat as in Judaism circumcision was related to the Passover. The relation between baptism and Eucharist indicates that in some sense a faith-community must be already present if the Eucharist is to take place. On the other hand, the baptized community cannot attain its integral identity until it has expressed itself in the fuller covenant context of Eucharist. Baptism establishes both the right and the obligation to participate in the Eucharist. The final conclusion is reached that within certain limits a common Eucharist is feasible.—J. J. C.

445. P. GRELOT, "The human couple in Scripture," *TheolDig* 14 (2, '66) 137-142.

A digest of an article which appeared in *VieSpir* 67 (1961) 133-198.

446. L. HODGSON, "Theological Objections to the Ordination of Women," *Exp Times* 77 (7, '66) 210-213.

Three types of argument are considered which are brought forward as theological objections to the ordination of women: those based on Christ's non-appointment of women as apostles, on the "assumed masculinity of God and Christ," and on the incapacity of women to receive the sacramental character of holy orders. However, if the Holy Spirit, interpreting the mind of Christ, leads us to see that he wills us to have women deacons, priests and bishops, none of these arguments offer solid theological grounds for refusing to follow the Spirit's lead.—J. J. C.

447. C. JOURNET, "Le mariage indissoluble," *NovVet* 41 (1, '66) 44-62.

As the NT clearly indicates, the indissolubility of marriage is a doctrine entrusted by Christ to his Church, and the Catholic Church has ever been faithful to that charge.

448. L.-M. ORRIEUX, "Problèmes bibliques du sacerdoce," *LumVie* 15 (76-77, '66) 127-146.

The problems of today's priesthood are examined in the light of biblical teaching as presented in three studies: R. de Vaux, *Institutions de l'Ancien Testament*, Vol. II (1960), P. Grelot in the *Bulletin du Comité des Études de la Compagnie de Saint-Sulpice*, nos. 38-39 (1962) and P. Benoit in the symposium *L'évêque dans l'Église du Christ* (1963). The conclusion is reached that priestly terms can be used to define theologically the Christian ministry provided one never forgets the content given to these words and the exact perspective in which they were used.

On two essential points the Christian ministry radically differs from the priesthood of the Jews and the pagans. (1) Those who possess it do not absolutely and by themselves exercise a ministry between God and men but are always only ministers and representatives of the unique priest, Jesus Christ. It would be wrong for Christian priests to forget that they are simply ministers of Christ and to consider themselves priests in the same sense as were the members of the Aaronic priesthood. (2) The Christian ministry is related not only to Jesus' priesthood but also to his prophetic and his royal office. If then priestly terms are used to define the Christian ministry, the meaning of these terms should be enriched in accord with the new Christian reality.—J. J. C.

449. K. H. SCHELKLE, "Ehe und Ehelosigkeit im Neuen Testament," *WissWeis* 29 (1, '66) 1-15.

Jesus applies the marriage image to himself and his mission (Mk 2:19 f.; Mt 23:1-14; 25:1-13), but gives to celibacy (even involuntary celibacy) an eschatological as well as Christological significance. The NT does not justify the conclusion that begetting is impure. The virgin birth is to teach us rather that God, not man, is here at work. The 144,000 virgins in Apoc 14:3 (cf. also 7:2 ff.) represent the entire saved Church. Their virginity consists in the union of love with Christ. Since marriage will pass away, celibacy becomes the eschatological sign of the Church, and the Church itself becomes the virgin bride of Jesus Christ (Apoc 14:4; 21:2, 10). Therefore, marriage is the sign of the already present union of Christ and the Church. The most precious fruit of marriage is the communion of the spouses in prayer, the destruction of which is the worst harm that can befall a marriage. In a union disturbed or destroyed by lovelessness, the marriage itself becomes impossible.

Paul's teaching on the sanctification of the non-Christian by the Christian spouse makes the very bodily union of marriage sacramental, sanctifying. Celibacy is but one among many special gifts of grace, the greatest of which is charity (1 Cor 12—14). Celibacy enables one to belong entirely to the Lord, but an apostle still retains his right to marry (1 Cor 9:4-6) and Paul's helpers, Aquila and Priscilla, were married (Acts 18:2 f.; Rom 16:3-5).

NT teaching offers no immediate answers to many modern problems on marriage, largely because it was directed to people of another age. The all-too-



common negative attitude toward marriage comes chiefly from a failure to distinguish the time-conditioned NT background and Paul's concrete pastoral concerns from the ever-valid NT message, i.e., that marriage comes from God and fulfills his purpose, and that marriage as well as celibacy is a sign and means of salvation.—R. J. D.

Baptism, cf. §§ 11-290; 11-399; 11-408; Eucharist, cf. §§ 11-221—227; 11-281; 11-501.

*Eschatology—Miracles—Liturgy—Mary*

450. B. CAREY, "Parousial Aspects of Christian Life," *Dominicana* 51 (1, '66) 26-33.

When speaking of the Christian's destiny, Paul and the early Church emphasized the centrality of the parousia, for they realized that God's saving plan is incomplete until the parousia brings the resurrection of the dead and our final incorporation into Christ.

- 451r. O. DA SPINETOLI, *Maria nella Bibbia* (2nd ed., Genoa, 1964), 249 pp.

(A. Martinelli, "'Maria nella Bibbia.' Note critiche e dilucidazioni," *Marianum* 27 [3-4, '65] 293-393):—Summary. Criticized. The criticism is centered on four points: the presentation of Mary's earthly life; the sign of the Annunciation or the motive of the Visitation; the "biblical" argument proposed for the Assumption; and finally some inexact and ambiguous statements.

452. B. DE GAIFFIER, "Miracles bibliques et Vies de Saints," *NouvRevThéol* 88 (4, '66) 376-385.

A Bollandist illustrates by examples how the Lives of the Saints often abused the prestige of the Bible, seeking to impress readers by miraculous narratives composed in imitation of scriptural incidents.

453. R. H. HIERS, "Eschatology and Methodology," *JournBibLit* 85 (2, '66) 170-184.

J. Weiss and A. Schweitzer understood Jesus as a preacher of an eschatological message; to show how Jesus' ethic might mean something for today they necessarily differentiated between the descriptive historicocritical task and the theological interpretive task. But a consistent eschatological interpretation of Jesus' outlook seems to undermine his authority; consequently much exegetical and interpretive scholarship since 1900 has been a "struggle against eschatology."

Recent scholars (B. H. Branscomb, C. H. Dodd, T. W. Manson, E. F. Scott and others) suppress the eschatological aspects of Jesus' thought, evidently in the interests of increased relevance for today. They ignore the eschatological sayings, or attribute them to the early Church, or interpret them in a non-eschatological way. Existentialist theologians (e.g., Bultmann, Conzelmann) eliminate the category of time altogether from Jesus' outlook, and so dispose of futuristic eschatology. A few recent studies recognize that some Synoptic pas-

sages refer to the kingdom of God as future event while other passages refer to it as in some sense present; but at decisive points their authors imply that Jesus referred primarily to a present reality.

The error that undermines studies of Synoptic eschatology is the assumption that one must dispose of the evidence that the kingdom of God was, to Jesus, a coming eschatological event. That error is caused by (1) a desire to avoid theological difficulties involved in an eschatological interpretation, and (2) a desire for consistency. What is needed is a clear distinction between the historicocritical task of describing Jesus' understanding of the kingdom of God, and the theological task of interpreting it for the modern world. When the critical task is undertaken with too much concern for resultant logical or theological difficulties, the temptation arises to eliminate some of the evidence.—R. E. T.

454. F. HOYOS, "María en la Biblia y en la devoción (II)," *RevistBíb* 28 (1, '66) 43-52. [Cf. § 10-1075.]

The desire to avoid exaggeration in devotion to Mary has been evident in statements of the Popes and in the attitude of the Vatican Council which paid special attention to Mary's role in the Church.

455. S. HRE KIO, "The Doctrine of the Last Things," *SEAJournTheol* 7 (4, '66) 49-57.

Eschatology is part and parcel of the Christian faith and is concerned with the future aspect of the kingdom of God and with the coming of Jesus Christ which will mean his vindication, the manifestation of his victory over the entire world.

456. H. B. MEYER, "Schriftverständnis und Liturgie," *ZeitKathTheol* 88 (2, '66) 163-184.

The essay studies the function of the word in divine service, seeks to demonstrate the unity of the Scriptures and the liturgy and to show that Scripture should be understood from the liturgy and as related to it.

457. \*C. F. D. MOULE, "The Classification of Miracle Stories," *Miracles*, 239-243.

458. \*C. F. D. MOULE, "The Vocabulary of Miracle," *Miracles*, 235-238.

459. F. MUSSNER, "Liturgiekonstitution und Schriftauslegung für die Gemeinde," *TrierTheolZeit* 75 (2, '66) 108-118.

As a means of implementing Vatican II's instructions on the use of Scripture in the liturgy, M considers the presence of Christ in the Bible, the Scripture in the Mass, biblical preaching and biblical services apart from the Eucharist.



460. J. C. PLASTARAS, "Evangelical Counsels as Signs of the Parousia," *Hom PastRev* 66 (7, '66) 583-592.

The evangelical counsels of poverty and chastity enable the individual to attain a certain type of holiness whereby he serves the Church as a sign pointing to the world to come.

461. W. WAGNER, "Where Lutherans Stand on Mary," *Dialog* 5 (3, '66) 217-219.

In the final analysis the Lutheran position, based upon the NT, involves a positive recognition of the role of Mary in theology. "Yet this role is to be considered neither as an instrument in the argument about biological possibilities of a virgin birth nor as an intercessor and near-member of the Godhead. Mary stands as a pointer to the full humanity of Jesus and as a fellow follower with us of our Lord."

462. \*G. F. Woods, "The Evidential Value of the Biblical Miracles," *Miracles*, 19-32.

Miracles, cf. §§ 11-131; 11-176; 11-236; 11-309—310; 11-504; 11-511; 11-515.

Liturgy, cf. § 11-280.

#### *Varia*

463. B. AHERN, "The Spirit and the Law," *The Way* 6 (3, '66) 219-229.

Paul teaches that the Christian, though freed from the Law, lives in Christ under the law of love, and this new life is one of liberty precisely because it is totally inspired by the law of faith and of the Spirit.

464. A. ALVAREZ BOLADO, "'Honest to Robinson!'" *RazFe* 173 (3, '66) 293-304. [Cf. § 10-1062.]

Criticisms of J. A. T. Robinson's *Honest to God* should not allow us to overlook the fact that he has raised the crucial question of faith for modern man, a question treated at length by several recent writers here summarized.

465. \*A. BEA, "Lo studio del messianismo nella S. Scrittura," *Il Messianismo*, 13-19.

466. P. BIARD, "Biblical teaching on poverty," *TheolDig* 14 (2, '66) 153-154.

A digest of an article with the same title which appeared in *Cross Currents* 14 (1964) 433-440.

467. E. BIERZYCHUDEK, "La Biblia, alma de la Teologia," *RevistBib* 28 (1, '66) 12-18.

The essay examines the positive influence of Scripture on theology and the influence of the word of God on those studies which systematize theology and present it to the man of today.

468. N. BROX, "Gemeinschaft der Glaubenden," *BibLiturg* 39 (2, '66) 85-95.

Because it is an openness to the word of God, faith gives man a new power of self-fulfillment and produces a newness of community life among the faithful. This new community of the faithful shares all the weaknesses and failures of which man is capable. At the same time, it is progressing toward that perfect community which, by virtue of God's promise and faith in that promise, it already initially is as the recipient of the Lord's presence and of His salvation.—J. J. C.

469. R. G. CRAWFORD, "The Image of God," *ExpTimes* 77 (8, '66) 233-236.

An examination of the biblical texts and of the opinions of theologians suggests "that the image of God in man means the openness to God by which the true goodness of God can be reproduced in man, as he is being constantly renewed in the image of his 'Creator and brought to know God' (Col 3:10, N.E.B.)."

470r. O. CULLMANN, *Heil als Geschichte. Heilsgeschichtliche Existenz im Neuen Testament* [cf. *NTA* 10, p. 128; § 10-776r].

(J. P. Martin, "A Hermeneutical Gem," *Interpretation* 20 [3, '66] 340-346):—Extensive summary. Praised. Reservations. The volume, a dialogue with contemporary scholarship, particularly with existentialist hermeneutics, is a very important contribution to NT theology, a mine of exegetical insight and richness. C's descriptive exegesis surpasses Bultmann's, but the latter had the advantage of presenting his exegesis in the dress of a contemporary philosophy. Cullmann's exegesis "needs now to find a philosophical voice through which to speak in theological translation to the contemporary situation. His book witnesses to an implicit desire for such a voice. Biblical theology, in order to escape the chains of historicism, must necessarily speak through some philosophy, even though, paradoxically, it must also judge all philosophy. Perhaps a marriage of the hermeneutics of *Heilsgeschichte* with process philosophy will enable the larger witness of the Bible to history, creation, time, and man to speak powerfully to the intellect and emotion of modern man in his cosmic loneliness and scientific immanence.

"Nevertheless, Cullmann reminds us . . . that exegesis must first of all be historical and descriptive in the best sense, and that it must always accompany or precede theological translation into dogmatics or philosophy."—J. J. C.

471r. *Dogmatic vs Biblical Theology*, ed. H. Vorgrimler [cf. *NTA* 9, p. 440].

(J. Cartmell, "Dogmatic Versus Biblical Theology," *Scripture* 18 [43, '66] 77-83):—Lengthy summaries of the nine essays. Praised.



472. F. FESTORAZZI, "La Sacra Scrittura anima del rinnovamento della teologia morale," *ScuolCatt* 94 (2, '66) 91-115.

The article considers first the methodology to be followed in writing a moral theology which is based upon Scripture; then a study is made of how one should compose a biblical moral theology.

473. W. B. GLOVER, "Demythologizing the New Theology," *ChristCent* 83 (July 13, '66) 882-884.

Central to the demythologizing controversy is the myth of the world machine, a closed system of causal order binding even upon God. Besides this myth some theologians admit others, especially the myths of the wicked *bourgeoisie*, of revolution, of 20th-century man, of the world come of age.—J. J. C.

474. P. GRELOT, "Biblical figures: a definition and a criterion," *TheolDig* 14 (1, '66) 8-13.

A digest of two articles which appeared in *NouvRevThéol* 84 (6, '62) 561-578; (7, '62) 673-698 [cf. § 7-619].

475. P. GRELOT, "La théologie de la mort dans l'Écriture sainte," *SuppVieSpir* 77 ('66) 143-193.

The NT part (pp. 171-193) treats the matter under the headings of Christ's attitude toward death, the duel of life and death, the passage from death to life.

- 476r. F. HAHN, *Mission in the New Testament* [cf. *NTA* 10, p. 291; § 9-760r].

(P. J. Achtemeier, *JournBibLit* 85 [2, '66] 251-252):—Summary. Praised. Translation poor.

- 477r. ———, *Idem*.

(W. F. Dicharry, *CathBibQuart* 28 [2, '66] 241-242):—Extensive summary. Praised. Reservations. Catholics generally may find it difficult to agree with H's chronology. In general, the work "makes a three-dimensional contribution, namely in the fields of missiology, ecumenism, and above all biblical theology."

478. \*P. W. F. HARMS, "The Gospel as Preaching," R. R. Caemmerer *Festschrift*, 39-57.

479. A. JANKOWSKI, "Horyzonty kosmiczne Odkupienia w Teologii Biblijnej (De extensione cosmica Redemptionis in theologia biblica)," *RuchBibLit* 19 (1, '66) 33-44.

The cosmic dimension of the redemption as expressed by Paul (esp. Rom 8:18-23) is based upon two fundamental OT ideas. (1) The relationship between man and nature is governed by man's moral actions: when he pleases

God, nature is benevolent; when he disobeys, nature rebels (cf. Ps 8:6-9; Isa 11:6-9; Gen 4:12; Job 5:22). (2) Nature, however, is subjected to the same fate merited by man because of his disobedience (Gen 6:17) and will someday also share in the promised eschatological restoration (Joel 4:18; Isa 30:26; Amos 9:13).

In Rom 8:18-23, Paul explains the complete renewal which creation awaits, and he connects it closely with its cause, the redemption accomplished by Christ. This is borne out in other passages which further delineate the cosmic effects of the redemption (Col 1:15-20; Eph 1:10; Phil 2:9-11; Eph 1:20-23). Ultimately, everything will achieve perfect restoration in the pleroma when a "new heavens and a new earth" will be created. In this regard, Paul does not teach a total destruction of the material world and a subsequent re-creation, but rather a removal of all that is contrary to the plan of God. Furthermore, the new heavens and the new earth are already being formed gradually and invisibly within all of creation. Because of the identity of the agent (Christ), it is impossible to separate the work of redemption from the work of creation, and this is what gives redemption its cosmic character in Paul.—W. J. P.

480. H. A. KELLY, "Demonology and Diabolical Temptation," *Thought* 40 (2, '65) 165-194.

The traditional theory of interior diabolical temptation gives rise to a number of practical dangers, and the advantages that might be claimed for it can be compensated for in other ways. It would seem best therefore to disregard it, especially since it is based on a medieval demonology at variance with biblical accounts. Even the latter may contain much that is due to cultural presuppositions rather than to divine revelation. The primary purpose of revelation is to clarify the relations between God and man, and not to provide information or to authenticate legends concerning nonhuman creatures.

The concept of angelic beings as inhabitants of the regions above the earth resembles present-day speculation about the possibility of life on other planets, and tales of fallen angels can be seen as a kind of primitive science fiction. One of these stories, which saw the sin of the angels as lust for women, was alluded to in the NT and won wide acceptance from the early Fathers. It was replaced in later patristic times by the notion of a precosmic fall, which, though less improbable, has the same kind of literary origin. Satan too, even in the NT, seems to be a literary figure, and not one based on the report of witnessed, historical encounters. His concrete activities are rather extrapolated from current ideas of his character; he is thought to control diseases, for instance, including those caused by the unclean spirits. But we no longer suppose that disease in general comes from the devil, and it may be necessary to reclassify possession by disease-demons as a faulty medical theory.

It will be easier to evaluate the significance of demonological traditions once it is realized that the existence of angels and the devil and demons is not a defined dogma of the Church.—H. A. K. (Author).



481. ———, "Demonology and diabolical temptation," *TheolDig* 14 (2, '66) 131-136.

A digest of the preceding article.

482. J.-P. LABELLE, "Work in Holy Scripture," *KatorShin* 5 (1, '66) 20-45. [In Japanese.]

The biblical doctrine of work is discussed in the light of several recent studies.

483. L. MALEVEZ, "La théologie naturelle de Rudolf Bultmann," *Gregorianum* 47 (2, '66) 226-253.

Even though in his writings Bultmann does not even implicitly admit the idea of the supernatural, a careful study of his views shows that the idea would follow logically from his principles.

484. P. T. MARSH, "Prophecy and Concession: A Victorian Quandary over Biblical Criticism," *CanJournTheol* 12 (3, '66) 172-183.

As a means of counteracting rationalistic attacks on Christianity, the Rev. B. Maitland published in 1877 *The Argument from Prophecy* in which, besides other concessions to biblical criticism, he admitted that the argument from prophecy could convince only those who already accepted the theistic belief in a continually active God. A violent controversy resulted within the Church of England, but explicit and tacit support for Maitland soon showed that fundamentalism was no longer the ruling orthodoxy of the mid-Victorian Church.—J. J. C.

485. B. REICKE, "Body and Soul in the New Testament," *StudTheol* 19 (1-2, '65) 200-212.

*Sarx* ("flesh") denotes the body (Gal 4:13), or the physical and psychical totality (Lk 3:6; Jn 1:13 f.). For Paul it becomes the generic sphere of human weakness: like the "realism" of medieval philosophy, concrete weakness is regarded as the effect of a hypostatized idea. Theologically, this is understood as a metaphysical principle opposed to the sphere of the Holy Spirit.

*Sōma* ("body") is combined with "soul" or, after death, abandoned by it (Mt 27:58; Acts 20:10). Both are aspects of the biological person (Mt 6:25) or represent the whole person (Jas 3:2 f., 6). For Paul, *sōma* in this age is combined with *sarx*, with sin and with death. Man cannot break this combination (Rom 7). But Christ does so by attaching *sōma* to another death, namely, the death of Christ. Thus the Christian can anticipate a spiritual body (1 Cor 15:44).

*Psychē* ("soul") in Greek usage represents a "body-soul" (Xenophon *Cyropaedia* 8, 7, 4) or a "free-soul" that leaves the body in dreams and death. It represents either the instrument of the body's vitality (Lk 12:19, 21) or simply life in general (Rom 11:3; Rev 12:11). As "free-soul" it survives death (Mt 10:28) either in Hades (Acts 2:27) or in supramundane regions (Rev 6:9;

20:4). It is not a metaphysical substance as in Plato and Philo but a personal organ of a religious character (Heb 10:39; Jas 1:20 f.; Mt 16:26).

*Pneuma* ("spirit") as a principle of life (Jn 6:63) is, unlike *psychē*, a substance. But both can represent a principle of physical life (Mt 27:50), an organ of emotional and mental function (Luke 1:46 f.), or a "free," disembodied soul (Lk 24:37, 39). *Pneuma* can be in heaven or the underworld (Acts 23:9; 1 Pet 3:19). It represents the individual personality more than the body does, but both are objects of God's redemption and can be saved from corruption only by the work of God's Spirit (Rom 8:11).—E. E. E.

486r. R. SCHNACKENBURG, *The Moral Teaching of the New Testament* [cf. *NTA* 9, p. 443; § 10-1141r].

(S. E. Smith, *TheolStud* 27 [2, '66] 273-275):—Summary. Praised for presenting Jesus' "teaching, its radical demands, and the motives for its practice in as clear and straightforward a way as is possible today."

487. \*K. STENDAHL, "Method in the Study of Biblical Theology," Society of Biblical Literature Centenary Papers, 196-209.

\*A. DULLES, "Response . . .," 210-216.

488. A. SZEKERES, "Bischof Robinsons 'Honest to God' und die wirkliche Aufgabe der Theologie heute" [Bishop Robinson's *Honest to God* and the Real Task of Modern Theology], *NedTheolTijd* 20 (2, '66) 192-217.

A positive, critical review of the famous book leads to a re-examination of many traditional viewpoints concerning both hermeneutics and dogmatic theology.

489. R. THYSMAN, "L'Éthique de l'Imitation du Christ dans le Nouveau Testament. Situation, notations et variations du thème," *EphTheolLouv* 42 (1, '66) 138-175.

The article has two parts. The first studies the literary independence and the theological environment of the theme of the imitation of Christ in the NT according to these headings: the imitation of God and the imitation of Christ, the imitation of Christ and the following of Christ as a disciple; the image of God and ethical imitation. The second part treats the import of the imitation of Christ in NT ethics.

In the NT, imitating Christ is closely related to imitating God because the example of God is related almost always to the salvation effected in Christ and because Christ reveals the Father. For the most part the example of Christ is directly related to the Passion, to his salvific work. Frequently in this matter the Christology of the Suffering Servant appears, sometimes in liturgical form. Furthermore, the imitation of Christ concerns *agapē* (the very heart of Christian



morality) with its characteristics of humility, service, mutual help, self-denial, obedience, patience and perseverance. As one follows the chronology of the NT books, he observes that with the passage of time the imitation of Christ appears more and more, especially in liturgical and baptismal exhortations. The purpose of this imitation is the edification of the community, and the principle that makes the imitation possible is the new birth of baptism, which excludes any taint of Pelagianism.—J. J. C.

490. T. VAN BAVEL, “‘Actualisme’ in de theologie, een bezinning naar aanleiding van R. Bultmann, [‘Actualism’ in theology: the import of R. Bultmann],” *TijdTheol* 6 (1, ’66) 1-25.

The conception of being in B’s theology is “actualistic” in the sense that he never conceives being as static, objectified, independent of man. His whole theology protests against a subject-object scheme and against objectifying thought. For him being is always in execution; man’s specific manner of being is to exist; man’s personal existence is to be accomplished ever anew in momentaneous decisions; man is always engaged in being. This existential viewpoint is also present in current Catholic theology, e.g., in theorizing about the Eucharist, original sin, ecclesiology, revelation and tradition, and moral doctrine. It is also the basis of some misunderstandings in Christology. If B refuses the term “is” with respect to Christ, we have to consider accurately what the meaning of “to be” is in his language. Simply because his conception of being differs from the static view, we cannot suppose that he denies the divinity of Christ. A so-called “functional Christology” is not necessarily heterodox.

The close connection between philosophy and theology appears even more clearly from B’s controversy with Cullmann, whose concept of time as “linear” is a philosophical one and whose understanding of “historical objectivity” differs from B’s existential view. Could the “actualistic” conception of being prove fruitful for Catholic theology? Yes, if B’s ideas are supplemented and made more precise. Contrary to B, who separates absolutely the transcendent and the mundane, the tension between these two is in conformity with the evangelical message. True, God’s transcendence is accessible only by faith; hence B’s doctrine of “paradoxical identity” can inspire Catholic theology.—S. E. S.

491. P. ZERAFA, “‘Videre Deum’ nella Sacra Scrittura,” *Rivista di Ascetica e Mistica* 8 (4-6, ’63) 355-376.

The Bible pictures the soul’s entire spiritual pilgrimage toward its Maker in terms of the vision of God, a vision granted in a special manner to leaders of the people, in the OT to Moses and in the NT to Jesus, the envoy and image of God.

Faith, cf. §§ 1-160; 11-387r—389r; Justification, cf. §§ 11-344r; 11-355r; Prayer, cf. § 11-345; Theology of History, cf. § 11-336; Trinity, cf. § 11-393.

## THE WORLD OF THE NEW TESTAMENT

### *Early Church*

492. \**Aspects du judéo-christianisme* has the following articles on Jewish Christianity.

M. SIMON, "Problèmes du judéo-christianisme," 1-17.

M. BLACK, "The Tradition of Hasidæan-Essene Asceticism: Its Origins and Influence," 19-33.

G. QUISPEL, "L'Évangile selon Thomas et les origines de l'ascèse chrétienne," 35-52.

H. J. Schoeps, "Das Judenchristentum in den Parteienkämpfen der alten Kirche," 53-75.

J. MUNCK, "Primitive Jewish Christianity and later Jewish Christianity: Continuation or Rupture?" 77-93.

S. GIET, "Un courant judéo-chrétien à Rome au milieu du II<sup>e</sup> siècle?" 95-112.

G. KRETSCHMAR, "Die Bedeutung der Liturgiegeschichte für die Frage nach der Kontinuität des Judenchristentums in nachapostolischer Zeit," 113-137.

J. DANIÉLOU, "Judéo-christianisme et gnose," 139-166.

A. F. J. KLIJN, "The Influence of Jewish Theology on the Odes of Solomon and the Acts of Thomas," 167-179.

"Conclusion générale," 181-185.

493. \*M. A. COHEN, "The First Christian Century. As Jewish History," Society of Biblical Literature Centenary Papers, 227-251.

494. \*H. G. CONZELMANN, "The First Christian Century. As Christian History," Society of Biblical Literature Centenary Papers, 217-226.

- 495r. B. GERHARDSSON, *Tradition and Transmission in Early Christianity* [cf. NTA 9, p. 154].

(E. Lohse, *TheolLitZeit* 91 [3, '66] 189):—Summary. Though G illustrates by extensive documentation the rabbinic method of teaching and replies in detail to his critics, his thesis has not become more convincing.

496. S. G. HALL, "Melito's Paschal Homily and the *Acts of John*," *JournTheol Stud* 17 (1, '66) 95-98.

The evidence here adduced does not prove "that Melito was indebted to the Acts or vice versa. The facts rather suggest a common theological tradition. Its main constituents are the now canonical books of the N.T., but perhaps we could claim that the Johannine books are of special importance."



497. L. E. KECK, "The Poor among the Saints in Jewish Christianity and Qumran," *ZeitNTWiss* 57 (1-2, '66) 54-78. [Cf. § 10-458.]

The Jewish Christian literature and the Qumran texts fail to support K. Holl's thesis that "the Poor" was a designation of the early Church. (1) The Ebionite Tradition. No source before 4th-century Epiphanius connects the Ebionites with the poverty of the Jerusalem church. Epiphanius says the Ebionites called themselves by this name because of the original practice of selling their property and depositing the proceeds with the apostles. But there is total silence until this late report, so the statement should be regarded as a sectarian, etiological exegesis of Acts promoted by the Ebionites themselves in defense against the imperial Church. Furthermore, the Ebionite literature, so far as recoverable, does not reflect a continuous line between the Ebionites and the hypothetical group calling itself "the Poor" in primitive Christianity.

(2) Qumran. (a) Among the many phrases which the community used for itself, "poor" is included. Though most occurrences of the terms 'ebyôn, 'ānāw, 'ānî are non-technical descriptions, quasi-technical designations are found occasionally. (b) The fact that there is only one instance in which the definite article is used to say clearly "the Poor" shows that this was not a regular term for the group. (c) In light of the ancient tradition about the poor, it is strange that there is actually so little use of this terminology among the Covenanters. (d) The fact that those texts which discuss the place of property in and out of the community never speak of the community as "the Poor" further shows how improbable is the suggestion that the Qumran settlers used "the Poor" as part of their working vocabulary for themselves. (e) Finally, no equivalent has yet been found for Paul's phrase *hoi ptōchoi tōn hagiōn*, alleged to have been a technical one. In brief, the data concerning the Ebionites and the Qumran material offer no persuasive evidence that the early Church called itself "the Poor." Besides these negative conclusions, however, the article has positive conclusions for NT study, especially for historical reconstruction.—J. J. C.

498. \*G. W. H. LAMPE, "Miracles and Early Christian Apologetic," *Miracles*, 202-218.

- 499r. *A Patristic Greek Lexicon*, ed. G. W. H. Lampe *Fascicle 4* [cf. *NTA* 10, p. 295].

(M. R. P. McGuire, *CathBibQuart* 28 [2, '66] 245-246):—Descriptive summary. Praised. "It is a pleasure to note that the fourth fascicle maintains the same high quality as its predecessors and that the editor is keeping to his schedule of publication."

500. M. RIBER, "La catequesis en la Iglesia primitiva," *CultBib* 22 (205, '65) 343-350.

The author briefly describes the transmission of the deposit of the faith to new members of the Church as seen in the NT and the early Fathers.

501. W. RORDORF, "La célébration dominicale de la sainte Cène dans l'Église ancienne," *RevThéolPhil* 99 (1, '66) 25-37.

This inaugural lecture, delivered at the University of Neuchâtel Feb. 17, 1965, treats of two topics: (1) the relation of the Lord's Supper to Sunday; (2) the theological significance of the Eucharist manifested in the manner of celebration.

(1) The Eucharist was the center and even the reason for the existence of Sunday worship. This is indicated in Acts 20:7, *Didache* 14 and Justin Martyr's 1 *Apology* 67. Also, the first day of the week appears to have been called *kyriakē hēmera* (Apoc 1:10) because of the *kyriakon deipnon* (1 Cor 11:20) which was normally celebrated then. While it seems clear that the Pauline communities celebrated the Eucharist on Sunday evenings, Paul did not institute Sunday worship. Rather it had its beginnings in the primitive community of Jerusalem. Sunday was chosen, not only because Christ rose on the day of the Pasch, but especially because he ate with his disciples on that day and eight days later.

(2) The Eucharist of the primitive Church involved both the memorial of Christ's death and his presence in spirit. Moreover the event of Christ's presence entailed both a present and future aspect. Because of the awareness of Christ's presence stress was placed on the need of removing every obstacle which would hinder the community from becoming the Body of Christ: One must be reconciled not only with God but with the brethren. However, this presence was understood to be only an anticipation of the definitive presence which would take place at the Second Coming when Christ would be fully revealed. The eschatological aspect of the Eucharist was prominent in the early Church and manifested itself, e.g., in the orientation of Church buildings so that the faithful could pray facing the East, the place where the Son of Man would appear at the end of time. Finally, because of their belief in Christ's actual presence, the early Christians celebrated the Eucharist with characteristic joy.—E. J. K.

502. \*E. TESTA, "Le grotte dei Misteri giudeo-cristiani," *Il Messianismo*, 331-355.

503. \**Umwelt des Urchristentums* I has the following essays devoted to the NT world.

H. RISTOW, "Politische und soziale Verhältnisse im Römischen Reich im ersten vor- und im ersten nachchristlichen Jahrhundert," 13-67.

G. HAUFE, "Hellenistische Volksfrömmigkeit," 68-100.

G. HAUFE, "Die Mysterien," 101-126.

G. HANSEN, "Herrscherkult und Friedensidee," 127-142.

W. GRUNDMANN, "Das palästinensische Judentum im Zeitraum zwischen der Erhebung der Makkabäer und dem Ende des Jüdischen Krieges," 143-291.

H. HEGERMANN, "Das hellenistische Judentum," 292-345.

G. HANSEN, "Philosophie," 346-370.

H.-M. SCHENKE, "Die Gnosis," 371-415.



W. GRUNDMANN, "Geschichte und Botschaft des Urchristentums in ihrer religiösen Umwelt," 416-475.

504. \*M. F. WILES, "Miracles in the Early Church," *Miracles*, 219-234.

Early Church, cf. § 11-304.

### *Judaism*

505. G. BURCHARD, "Neues zur Überlieferung der Testamente der Zwölf Patriarchen. Eine unbeachtete griechische Handschrift (Athos, Laura I 48) und eine unbekannte neugriechische Fassung (Bukarest, Bibl. Acad. 580 [341])," *NTStud* 12 (3, '66) 245-258.

Two MSS of the *Testaments of the Twelve Patriarchs* are here examined. The first, which has been neglected, is Athos, Laura I 48 (1132), also referred to as *l*, a 17th-century paper MS of which Harvard College Library has photographs. It belongs to a group of better MSS which R. H. Charles called  $\beta$  (*bdg[k]*, *aef*). A collation of TRub I indicates that *l* is closest to *d*, but it does not agree with a large (possibly the largest) number of the latter's distinctive readings. *l* appears to be a carefully prepared, if not always reliable, descendant of a good tradition. Should a more precise study of it confirm what has been determined for TRub I, it would be an important new textual witness for the *Testaments*.

The second MS is a previously unknown 18th-century paper MS written in modern Greek (abbreviated Ngr by Burchard) belonging to the Bucharest Academic Library. The text from which it was translated fits into Charles' group *a* (*c*, *hi*), was somewhat older than *hi* and probably very close to their common ancestor. The immediate value of Ngr is limited to the 20 instances in TBenj 1, 5—11, 2a (for which readings from *hi* are unavailable) where it supports the readings of  $\beta$  against *c*, the other *a* MS. The article then reproduces the Ngr text of TBenj with an extensive critical apparatus of all the old Greek MSS.—H. W. B.

506. E. G. CLARKE, "The Hebraic Spirit," *CanJournTheol* 12 (3, '66) 153-163.

The purpose of the article is to isolate certain characteristics of Hebraic thought and to suggest how these may be expressed in English. "Hebrew thought-forms are dynamic, not static; comprehensive and complementary, not exclusive and contradictory. When we try to interpret the Bible for the men of today, we must be sensitive to these fundamental qualities of the Hebraic spirit."

507. V. EPPSTEIN, "When and How the Sadducees Were Excommunicated," *JournBibLit* 85 (2, '66) 213-224.

Contrary to accepted opinion, the fall of the Temple in 70 C. E. is not sufficient explanation for the disappearance of the Sadducees from Jewish life. The Temple was neither the headquarters of the Sadducees, nor were they the party of the sacerdotal establishment. It is true that for the Sadducees, Judaism was

a cult exclusively of the Temple, but the sect began as a pro-Hasmonean political faction opposed to the growing Messianism and the growing judicial power of the *hakhamim* (ordained scribes), and came to play "a merely negative rôle, repudiating the authority of the *hakhamim* and rejecting their innovations both in the definition of Torah and in details of halakhah (religious rule)."

Such evidence as does exist "supports the hypothesis that the Sadducees were effectively eliminated *ca.* 60/61 C.E. by the simple expedient on the part of the *hakhamim* of making it impossible for any Jew believing in Sadducean halakhah to enter the temple without incurring the dreaded penalty of extirpation." The evidence pertains to the burning of the last red heifer, about a decade before the fall of the Temple, to provide ashes for the "water of purification" used in ritual cleansing (cf. Num 19:1 ff.). At first, the officiating priest, Ishmael ben Phiabi, prepared to follow the Sadducean halakhah by bathing himself and waiting until evening before performing the ceremony. But at the objection of the *hakhamim*, he ultimately followed their halakhah, which did not require the officiating priest to wait until evening, and burned the heifer before sunset. As a result the ashes obtained in this way could not be considered valid by the Sadducees, and the Sadducees could "never again be sprinkled with hyssop to be made clean, in their own eyes, for entrance into the sanctuary."—R. A. K.

508r. *Josephus*, Vol. IX: *Jewish Antiquities*, Books XVIII-XX [cf. *NTA* 10, p. 433].

(M. S. Enslin, *JournBibLit* 85 [2, '66] 263-264):—Descriptive summary. Praised. The translation is attractive and accurate, the indexes extensive and the price remarkably moderate.

509. B. LIFSHITZ, "L'hellénisation des Juifs de Palestine. A propos des inscriptions de Besara (Beth-shearim)," *RevBib* 72 (4, '65) 520-538.

Besara (Beth-shearim) was the central necropolis for the Jews of Palestine and of the neighboring countries. In the tomb inscriptions there is no sign that the persons were losing attachment to their Jewish nationality. On the contrary, the numerous inscriptions and symbols clearly show the orthodox beliefs of the Jews buried there and their fidelity to the Law. Hebrew is used in epitaphs out of a desire to preserve tradition, Hebrew no doubt being considered a sacred language. The Jews of Caesarea or of Jaffa were not more Hellenized than their correligionists of Besara or those of the towns in the interior of the country. Greek language and Greek culture had penetrated into all the Jewish communities of the Greek Orient.—J. J. C.

510r. J. MACDONALD, *The Theology of the Samaritans* [cf. *NTA* 9, p. 447].

(J. D. Purvis, *JournNearEastStud* 25 [3, '66] 213-216):—Summary. Praised. Criticized. M has covered the vast body of literature and knows it very well. However, he errs in thinking that Samaritan beliefs were not directly influenced by Judaism. One wonders how the book fits into "The New Testament Library"



series, if Samaritanism is not a part of the vast complex of heterodox Jewish thought extant at the time of Christian origins.—J. J. C.

511. \*G. MACRAE, "Miracle in *The Antiquities* of Josephus," *Miracles*, 127-147.

512. M. MCNAMARA, "The Aramaic Translations: a newly recognised aid for New Testament study," *Scripture* 18 (42, '66) 47-56.

Recent discoveries and research on the Aramaic Targums indicate that these documents may equal or even surpass the rabbinic writings and the Dead Sea Scrolls as background material for the NT.

513. P. STAPLES, "The Unused Lever? A study on the possible literary influence of the Greek Maccabean literature in the New Testament," *Mod Church* 9 (3, '66) 218-224.

The influence on the NT of the Maccabean texts in general, and of 4 Mac in particular, has not received the attention that this deserves. There are reasons to believe that 4 Mac was written in the first half of the first century A.D. by a Jewish writer, and that it was preserved in Christian circles, apart from the LXX "parcel," because of the Church's interest in its glorification of martyrs.

An examination of the vocabulary from 4 Mac found in the NT reveals 11 words in the Pastorals, 7 in Luke/Acts, and 5 in Heb. A specific parallel is the doxology of 4 Mac 18:24, "to whom be glory for ever and ever. Amen," which is found at Rom 16:27, Gal 1:5, 2 Tim 4:18, Heb 13:21, and in freer versions elsewhere. It is of interest that all of these passages and books can be associated with Ephesus. If 4 Mac originated at Alexandria ca. 41 A.D., it is possible that Apollos took a copy of it when he went to Ephesus. Since it is difficult to see how such a work stressing traditional Maccabean ideals of the Law could have been preserved in a Pauline congregation, it may have been preserved in a para-Pauline faction at Ephesus.—E. M. Y.

514. H. STRAUSS, "Jüdische Quellen frühchristlicher Kunst: Optische oder literarische Anregung?" *ZeitNTWiss* 57 (1-2, '66) 114-136.

The traditional view that early Christian art was stimulated by Jewish artistic production remains unconfirmed, despite the presence of themes from the midrashim. K. H. Kraeling presupposed that the frescoes in the synagogue at Dura were dependent on pictorial models in illustrated MSS of Greek translations of the OT. These models were in turn a principal source of inspiration for early Christian art. But the hypothesis lacks archaeological support since no pictures, either in books or on walls of synagogues, have been found which antedate the pictures at Dura. The common artistic style expressed at Dura and in the catacombs is found 200 years earlier in a pagan temple, and it is more probable that Dura was influenced by Christian pictorial art. Dependence on OT themes in the catacombs is traceable to influence of Jewish hesitation to depict the Deity (thus representation of the Son in Gospel narratives is avoided)

and to typological interests. Motifs allegedly drawn from the midrashim are traceable to folklore common to Jews and Christians.

As a cultural minority, Jews maintained either an indifferent or hostile attitude toward representational art. After the Bar Cocheba revolt, idol-worship was a dead issue, and purely decorative motifs of pagan mass-produced works were borrowed on occasion but without symbolic appropriation, and Philo's Alexandrine viewpoints scarcely affected the Jewish spiritual stance outside Egypt. Christianity's recoinage of her Jewish spiritual inheritance through a fresh combination of biblical motifs with late-Roman artistic expression points to independence from Jewish artistic influence. The use of motifs like Admetus and Alcestis in company with biblical personalities in the Via-Latina-Catacomb suggests a transcendental eschatological symbolism foreign to the Jewish spirit which maintained an earthy rationalism, especially with reference to Messianism.—F. W. D.

515. \*J. P. M. SWEET, "The Theory of Miracles in the Wisdom of Solomon," *Miracles*, 113-126.

Judaism, cf. §§ 11-278r—279r; 11-331—332; 11-426; 11-493.

#### *Dead Sea Scrolls*

516. J. M. ALLEGRO, "The Untold Story of the Dead Sea Scrolls," *Harper's Magazine* 233 (1394, '66) 46-54.

A member of the international team of scholars working on the scrolls argues that the discovered MSS are not being published because the Christian scholars in charge fear for the originality of Christianity. He then appeals for funds "to offer a new generation of uncommitted scholars the means of probing the significance of the Scrolls without fear or favor, undeterred by religious or academic pressures."

517. J. A. FITZMYER, "A Sample of Scrollduggery," *America* 115 (Sept. 3, '66) 227-229.

The writer, associated with the scrolls team in 1957-58, finds Allegro's accusations [cf. preceding article] unfounded, explains the delay in publication of the MSS as due, not to any religious bias, but to other circumstances, and points out that Allegro has not yet published the volume on the scrolls entrusted to him years ago.

518. H. BARDTKE, "Qumrān und seine Funde (Fortsetzung)," *TheolRund* 30 (4, '65) 281-315. [Cf. § 8-1177.]

The progress of research and debate on the following matters is reported: the Schapira MS, the preservation of the Qumran MSS in caves and Qumran palaeography. M. Martin has established that there was no writing school in Qumran with strict rules and traditions. The orthographical and morphological traditions are too varied.—G. G. O'C.



519r. G. R. DRIVER, *The Judaean Scrolls* [cf. *NTA* 10, p. 432].

(R. de Vaux, "Essenes or Zealots? Some Thoughts on a recent Book," *New Blackfriars* 47 [552, '66] 396-410):—The book's thesis, here summarized at length, contradicts the conclusions of the reviewer and of most scholars. The review is limited to the questions of methodology and archaeology. [For convenience the main arguments of D are given as "D:" and the replies as "deV:".]

Methodology. D: Other scholars start with the preconceived idea that the scrolls are pre-Christian. deV: The pre-Christian dating has been confirmed for palaeography, by the discoveries at Murabba'at and at Masada, and for archaeology by the excavations at Khirbet Qumran. D: The internal evidence afforded by a document must take precedence over any external evidence such as archaeology. deV: There is no precedence between the two kinds of evidence: a correct solution must make use of both, must prove the worth of both. D: It is not the archaeological finds but the archaeologists' interpretations which are rejected. deV: Like all others, D must interpret the documents, and these never speak of several of the persons whom he mentions in the picture he reconstructs from the scrolls.

Archaeology. In this field, D's weakest and the reviewer's strongest, the objections are taken up one by one and found wanting. Lastly, the coins found at Qumran taken together with the texts prove that no MS of the caves can be later than A.D. 68 and therefore show that D's hypothesis, which places the composition or the writing of the scrolls after this date, is impossible.—J. J. C.

520r. A. R. C. LEANEY, *The Rule of Qumran and its Meaning* [cf. *NTA* 11, pp. 164-165].

(Anon., "Inside Qumran," *TimesLitSupp* 65 [Aug. 25, '66] 766):—Summary. Praised. The work "may be unreservedly commended to those who wish to see the Qumran sect from within."

521r. J. C. TREVER, *The Untold Story of Qumran* [cf. *NTA* 10, 434].

(A. A. Di Lella, *CathBibQuart* 28 [2, '66] 263):—Summary. Praised. The general reader will find here a good adventure story in the autobiographical account of T's involvement with the scrolls. Busy scholars will find most help in the "Outline of the Dead Sea Scroll Story" (pp. 173-180) and in consulting the ample index.—J. J. C.

Dead Sea Scrolls, cf. §§ 11-180; 11-300; 11-497.

#### *Nag Hammadi Manuscripts—Gnosticism—Archaeology*

522. J. B. BAUER, "Das Philippusevangelium," *BibLiturg* 39 (3, '66) 136-139.

In the *Gospel of Philip* are several texts, here studied, which resemble the canonical Gospels and which originated within orthodox circles.

523. N. BROX, "*Gnōstikoi* als häresiologischer Terminus," *ZeitNTWiss* 57 (1-2, '66) 105-114.

Contrary to F. Torm and G. Quispel, it was not the Church historians of the eighteenth century who first used the term *gnōstikoi* as a handy concept for the collective designation of ancient heretical movements, but Irenaeus. Apparently the term was first a self-designation of a particular group, indicating possession of magical, secret teaching, including divination (*prognōsis*) or a *mysterion*. Then many groups adapted this term as a self-characterization.

Irenaeus uses the term more boldly and unhistorically than earlier or later apologists, applying it not to a specific group, but as a collective term for all Gnostics and even for all heretics. Although aware of the great variety among his opponents, he reduces all variations to a few first principles. To be sure, some exceptions to the collective use of this term appear: "Barbelo Gnostics" (a quoted phrase), "wicked Gnostics" (in a series of Gnostic sects) and "Gnostics" as but one part of the successors to Simon the Magician.

R. A. Lipsius has misinterpreted this terminological evidence, saying that the clearly defined use referred to the Ophites (on the basis that Irenaeus knew no other name for them). But the usage of the other heresiologists as well as Irenaeus speaks against the application of a general term to a specific sect. Indeed, Irenaeus' contribution is the pragmatic expansion of the term to include all Gnostics and even all heretics. Furthermore, his usage is ironical in that he continually points out that the so-called Gnostics are very far from the truth.—S. S. B.

524. J. A. CALLAWAY, "The Emerging Role of Biblical Archaeology," *RevExp* 63 (2, '66) 200-209.

Many scholars in the past used archaeology as a means of proving their particular biblical views, but today the true role of this science is emerging, namely to uncover the authentic background of the Bible and to establish as guides for the interpreter factual benchmarks in the world of the Bible.

525. K. M. KENYON, "Excavations in Jerusalem, 1965," *PalExpQuart* 98 (1, '66) 73-88.

Among the finds of the Herodian and Roman periods were these: Near the Temple platform a most impressive vaulted cistern was uncovered with part of the vault still intact. The span of the vault was *ca.* 3.90 m. Excavations established that the Second North Wall must have run from the Antonia to a Gate Gennath situated, not at the northwest corner of the earlier wall, but some 200 m. further east. The traditional site of Calvary thus lies outside the walls. Excavations also established that E. L. Sukenik and L. A. Mayer were mistaken when they identified the wall they discovered in 1925-27 as the Third North Wall of Jerusalem.—J. J. C.



526. E. KIRSCHBAUM, "Kontroversen um das Petrusgrab," *StimmZeit* 178 (7, '66) 1-11.

The survey embraces the archaeological studies concerning the burial and the remains of Peter and Paul and then examines M. Guarducci, *Le reliquie di Pietro sotto la Confessione della Basilica Vaticana* (1965). Though she has ably argued from the evidence of the Vatican excavations, she has not proved beyond a doubt that the bones there discovered are those of St. Peter.—J. J. C.

- 527r. *Pictorial Biblical Encyclopedia. A Visual Guide to the Old and New Testaments*, ed. G. Cornfeld et al. (New York: Macmillan, 1964), vii and 720 pp.

(R. North, "Ecumenical Encyclopedia," *Interpretation* 20 [2, '66] 238-242):—Despite some shortcomings "probably no existing compilation combines so many diverse and urgently-needed classroom themes with such usable breadth and moderation of view."

528. \*J. B. PRITCHARD, "Culture and History," *Society of Biblical Literature Centenary Papers*, 313-324.

529. \*G. QUISPEL, "Gnosticism and the New Testament," *Society of Biblical Literature Centenary Papers*, 252-271.

\*R. McL. WILSON, "Response . . . ," 272-278.

\*H. JONAS, "Response . . . ," 279-293.

- 530r. W. SCHRAGE, *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen zugleich ein Beitrag zur Synoptikerdeutung* [cf. *NTA* 9, p. 448].

(R. McL. Wilson, *VigChrist* 20 [2, '66] 118-123):—S's book contains (1) an introduction on the *status quaestionis* and on questions of method and (2) a detailed examination of the relevant sayings of *Thomas* in comparison with the Coptic versions of the canonical Gospels. His own inclination is to regard *Thomas* as dependent on our Gospels, but other possibilities are considered. He urges that we should think not of purely literary composition but of a process of growth in which the final redactor only continued what his predecessors had begun. The review welcomes the book as a useful contribution, although not the last word on the subject. In particular, certain questions are raised (*a*) with regard to method and (*b*) in relation to the implications of the evidence here presented.—R. McL. W. (Author).

531. E. M. YAMAUCHI, "The Present Status of Mandaean Studies," *JournNear EastStud* 25 (2, '66) 88-96.

The Mandaeans are members of a Gnostic community that survives in Iraq and in Iran near the Tigris and the Euphrates Rivers. Some thirty years ago

their writings were used by NT scholars, such as Bultmann, to elucidate the Gospel of John. After a decline in interest, Mandaean studies are being revived by the publication and also the reprinting of a number of Mandaic texts and studies.

The date and place of the origin of the group has been warmly debated. Most recent scholars have come to favor the western or Palestinian origin, and have dated the migration of the Mandaeans to the east to the second or first century A.D.

The major Mandaean texts are medieval copies. The earliest inscriptions are magic bowl texts, similar to Aramaic texts from Nippur, both dated to 600 A.D. These latter Mandaic texts contain surprisingly few "Gnostic" elements.—E. M. Y. (Author).

Gnosticism, cf. §§ 11-255r; 11-335; 11-361—362; Archaeology, cf. § 11-407.

### BIOGRAPHICAL NOTES

In searching for someone to carry on the Biographical Notes, the Editors were impressed by the excellent biographical data contained in Prof. J. C. Hurd, Jr.'s *Bibliography of New Testament Bibliographies*. Accordingly we approached him, and he has graciously agreed to become editor of this department.

His plan is to continue publishing additional biographical notes as before, but also to begin a supplementary section which will bring previously published notes up to date. These supplements would report changes of position, new appointments and responsibilities, and deaths. Those whose notices have already appeared in *NTA* are asked to communicate any changes of this sort to him at The Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, Texas 78767.



## BOOK NOTICES

### FESTSCHRIFTEN AND COLLECTED WORKS

*Aspects du judéo-christianisme. Colloque de Strasbourg, 23-25 avril 1964*, Bibliothèque des Centres d'Études supérieures spécialisés (Paris: Presses Universitaires de France, 1965, paper 12 F), 187 pp.

M. Simon's opening paper delineates some of the problems in the area under study. These are treated in detail by the participants of the Colloquium: the origins and influence of Hasidaean-Essene asceticism (M. Black), the *Gospel of Thomas* and the origins of Christian asceticism (G. Quispel), Jewish-Christianity in the party-strifes of the early Church (H.-J. Schoeps), "Primitive Jewish Christianity and later Jewish Christianity: Continuation or Rupture?" (J. Munck), the *Shepherd of Hermas* (S. Giet), the importance of the history of the liturgy for determining continuity (G. Kretschmar), Judaeo-Christianity and Gnosticism (J. Daniélou), and the *Odes of Solomon* and the *Acts of Thomas* (A. F. J. Klijn). The discussions which followed each paper are summarized.

V. BERNING, ET AL., *Geschichtlichkeit und Offenbarungswahrheit*, Bücherei der Salzburger Hochschulwochen (Munich: Anton Pustet, 1964, paper DM 7.50), 92 pp. Indexed.

The three papers that comprise this book were delivered at the 1963 Salzburger Hochschulwoche. V. Berning writes on historicity in view of the problem of perception; P. Neuenzeit treats biblical concepts of time and H. R. Schlette handles the history of dogma and the historicity of dogmas.

*Lagrange and Biblical Renewal*, ed. R. Murphy, O.P., Aquinas Institute Studies, No. 1 (Chicago: Priory Press, 1966, \$2.95), 169 pp. Indexed.

A series of lectures delivered at the Aquinas Institute in 1963 by "students or heirs of the Founder of the École biblique de Jérusalem" examines the major areas of Scripture study that were Père Lagrange's concern. J. M. T. Barton traces the history of the Dominican school in Jerusalem and OT studies. P. W. Skehan writes on history in the Bible. E. H. Maly gives an appraisal of Penta-teuchal studies. B. Vawter treats the prophets. G. T. Montague describes the Pauline notion of the indwelling Christ, and S. Bullough's essay handles the period "From Wrede to the New Quest."

*The Lively Function of the Gospel. Essays in honor of Richard R. Caemmerer on completion of 25 years as professor of practical theology at Concordia Seminary, Saint Louis*, ed. R. W. Bertram (St. Louis: Concordia Publishing House, 1966, \$5.00), ix and 197 pp. Bibliography.

To honor C on this occasion several of his alumni (e.g., M. Marty, J. H. Elliott) contributed a number of essays on topics of interest to C. The articles cover such topics as pastoral theology, the Gospel as preaching, the Church in the world, the Church on Mission, "Is There a Lutheran Hermeneutics?" The volume concludes with a bibliography of C's published works.

*Il Messianismo. Atti della XVIII Settimana Biblica* (Brescia: Paideia, 1966, paper 4000 Lire), xxii and 428 pp., photo.

The papers of the 1964 Italian Biblical Week, offered as a memorial volume for A. Vaccari, S.J., number eight on the NT and ten on the OT, plus an introductory paper on the study of Messianism in general by A. Bea and an address by Pope Paul VI. NT contributions are on "messianic prophecy" in Mt (G. Danieli), Lk 9:43b-45 (G. Gamba), *sēmeron* in Lk (B. Prete), OT citations in Acts 2 (C. Ghidelli), Jesus' Messianism according to contemporary Protestant

theologians (A. Ambrosanio), the "grotto" of Jewish-Christian mysteries (E. Testa), Papyrus Bodmer and recent NT textual criticism (C. M. Martini) and Israel, Church, Christ (S. Lyonnet, with a comment by P. Benoit). Other papers by P. Massi on the theology of the Servant of Yahweh and G. Vella on Isa 7:14 also touch on NT material.

*Miracles. Cambridge Studies in their Philosophy and History*, ed. C. F. D. Moule (London: Mowbray, 1965, 30 s.), viii and 245 pp. Bibliography.

The papers presented at the 1965 Cambridge NT Seminar covered a variety of approaches. G. F. Wood treats the "evidential value" of the biblical miracles; M. Hesse (lecturer in philosophy of science) studies miracles and the laws of nature; J. P. Ross writes on OT miracles, B. Lindars on Elijah, Elisha and the Gospel miracles, M. E. Glasswell on the Markan miracles, G. W. H. Lampe on those in Acts and in the early Christian apologetic, E. Bammel on Jn 10:41, and M. F. Wiles on miracles in the early Church. There are also papers which extend the horizon to consider the views of miracles held by Herodotus (A. H. McDonald), Plutarch (B. S. Mackay), the *Wisdom of Solomon* (J. P. M. Sweet) and Josephus' *Antiquities* (G. MacRae, S.J.). The editor contributes brief excursions on (1) the vocabulary and (2) the classification of miracles.

D. E. NINEHAM ET AL., *Historicity and Chronology in the New Testament*, Theological Collections 6 (London: S. P. C. K., 1965, paper 17 s. 6 d.), viii and 160 pp.

Another in the series of occasional papers on theology, this year's collection centers on two currently debated points in NT research. There are articles on the historicity of Jesus (D. E. Nineham; cf. § 9-891), the Gospels (A. Barr), the Gospels and 1st-century Judaism (A. R. C. Leaney), the Infancy Narratives (C. S. Mann), and Jesus' trial (A. N. Sherwin-White). H. E. W. Turner studies the chronology of the ministry, G. Ogg that of the Last Supper. W. Lillie writes on the empty tomb, A. R. Ramsey on the Ascension (1952) and R. R. Williams on the reliability of Church history in Acts.

*Sacraments in Scripture. A Symposium*, ed. T. Worden (Springfield, Ill.: Templegate, 1966, \$4.95), 280 pp. Indexed.

Fourteen articles from *Scripture* which treat various elements of Scripture and sacraments (and most of which were abstracted in *NTA*) are here collected in one volume. L. Johnston writes on the Spirit of God (§ 1-241), the date of the Last Supper (§ 2-514), sin and repentance (§ 6-257) and the mystery of marriage (§ 3-667). The editor of the collection treats the Eucharist in Jn (§§ 8-624; 8-1006), the meaning of sin (§ 2-407) and the remission of sins (§§ 2-408; 2-640). There are also articles by D. M. Stanley, S.J., on baptism in the NT (§ 1-144), E. J. Kilmartin, S.J., on Jn 6 (§ 5-121), K. Condon, C.M., on Jas 5:14-15 (§ 4-747), C. Spicq, O.P., on priestly virtues in the NT (§ 3-451) and H. J. Richards on Christ and divorce (§ 3-581). Included also are articles on OT signs by J. van der Ploeg, O.P., and on love and marriage in the OT by J.-P. Audet, O.P.

*Studies in Luke-Acts. Essays presented in honor of Paul Schubert*, ed. L. E. Keck and J. L. Martyn (Nashville, Tenn.—New York: Abingdon Press, 1966, \$8.50), 316 pp., photo.

In addition to a brief appreciation of Schubert, there are 19 articles on Luke-Acts in this *Festschrift*. W. C. van Unnik first surveys the present state of research on Luke-Acts. He is followed by P. Vielhauer on the "Paulinisms" of Acts [cf. *EvangTheol* 10 ('50) 1-15], E. R. Goodenough on the perspective of



Acts and U. Wilckens on "Interpreting Luke-Acts in a Period of Existentialist Theology." A second group of articles presents H. J. Cadbury on four features of Lukan style, A. F. J. Klijn on the original text of Acts, P. S. Minear on the Lukan Infancy narrative, W. C. Robinson, Jr., on Lk 8:4-21, N. A. Dahl on the Abraham story in Luke-Acts, C. F. D. Moule on the Christology of Acts, E. Schweizer on the Davidic "Son of God" concept in Acts and its OT background, G. Bornkamm on Paul's missionary stance in 1 Cor 9 and Acts, E. Schweizer again on the speeches in Acts [cf. *TheolZeit* 13 ('57) 1-11] and H. Conzelmann on Paul's Areopagus speech. In the final group of papers J. A. Fitzmyer writes on Jewish Christianity in Acts in the light of the Qumran scrolls; E. Haenchen studies Acts as source material for the history of early Christianity; J. Knox investigates Acts and the Pauline Corpus; E. Käsemann studies the relation between Ephesians and Acts, and H. Conzelmann treats Luke's place in the development of early Christianity.

*Umwelt des Urchristentums, I: Darstellung des neutestamentlichen Zeitalters*, ed. J. Leipoldt and W. Grundmann (Berlin: Evangelische Verlagsanstalt, 1965, DM 22), 527 pp. Indexed.

Several authors collaborate to present a thorough discussion of various factors which comprise the milieu of early Christianity: H. Ristow describes the political and social circumstances in the Roman empire from 100 B.C. to A.D. 100; G. Haufe treats Greek popular piety and the mystery religions; G. Hansen briefly describes the cult of rulers and ideas of peace, as well as the general outlines of Greek philosophy; W. Grundmann handles Palestinian Judaism from the rise of the Maccabees to the end of the Jewish war; H. Hegermann gives an account of Hellenistic Judaism; H.-M. Schenke discusses Gnosticism. A final essay by Grundmann concerns the history and message of early Christianity in its total religious milieu. There is also a chronological chart by K. Matthiae. Subsequent volumes will present relevant texts and illustrative material.

## INTRODUCTION

J. R. ALSOP, *Index to the Arndt and Gingrich Greek Lexicon* (Santa Ana, Calif.: Wycliffe Bible Translators, Inc., 1964, paper), xiii and 489 pp.

To save time for the student or translator who uses Arndt-Gingrich (especially to find citations), Alsop has prepared a detailed index by the use of a modern computer. The whole is printed from a computer typefont, necessitating some unusual characters for the transliteration of the Greek. Every verse reference to the NT in the 1957 edition of Arndt-Gingrich is included (except those which merely illustrate the grammatical forms of a word and those which occur in bibliographical references).

J. H. BADLEY, *The Bible as Seen To-day*, Vol. III: *The New Testament. Selected and rearranged in historical sequence, with a commentary* (Reading, England: Berkshire Printing Co., 1965, 17 s. 6 d.), 766 pp., map.

To make the Bible attractive and profitable to the ordinary reader, B has adopted a slightly modified text of R. F. Weymouth, *The New Testament in Modern Speech* and prints certain books (e.g., Mk, Acts, Jn) in full, selected passages from others (e.g., Mt, Lk) and omits some books which are either mainly repetitions of others or have today little meaning for modern readers. In some cases passages are rearranged according to the original sequence. The Introduction and footnotes deal with items that might make a reader skeptical or demand blind faith. The work is the fruit of many years of class teaching.



*A Bibliography of New Testament Bibliographies*, compiled by J. C. Hurd, Jr. (New York: Seabury Press, 1966, paper \$2.50), 75 pp.

The very complete and up-to-date volume seeks to assist both the established scholar and the novice student. The most recently published bibliographies are placed first on the principle that time can be saved by working chronologically backwards. Frequently concise evaluations and hints are added to the items. Besides the usual headings (entire NT and individual books) there are bibliographies of NT words, of special subjects and areas, of related areas, and finally of biographies and bibliographies of NT scholars with bibliographies of comments on their work. The author, Editor of *AnglTheolRev*, has been for many years a faithful and generous abstractor for *NTA*.

A. COLE, *A Christian's Guide to the New Testament*, Christian Forum Books (Chicago: Moody Press, 1966, paper \$.95), 96 pp.

In a brief introduction to the NT material, written for the general reader, C commences with a study of the letter-writing activity of the early Church, then goes on to treat oral catechesis, written Gospels, etc. He ends with a chapter on how to use this "Christian Library" today.

J. R. GEISELMANN, *The Meaning of Tradition*, trans. W. J. O'Hara, Quaestiones Disputatae 15 (New York: Herder & Herder, 1966, paper \$2.75), 123 pp.

A translation of G's 1962 monograph *Die Heilige Schrift und die Tradition* (Freiburg: Herder), the book opens with a consideration of *paradosis*, *martyria*, *sensus fidelium* and *parathēkē*. The 19th-century theologians von Drey, Möhler, Staudenmaier, Newman and von Schanz are then investigated for their understanding of tradition. Finally G discusses religious tradition as a universal human reality whose highest peak of development was reached in the Judaeo-Christian tradition.

E. V. N. GOETCHIUS, *The Language of the New Testament* (New York: Scribner's, 1966, \$5.95), xvii and 349 pp. Bibliography. Indexed. *Workbook* (paper \$2.95), 277 pp.

Holding doctorates in both linguistics and the NT, Goetchius, presently professor of biblical languages at Episcopal Theological School, Cambridge, Mass., applies his experience in both fields to the composition of his grammar. Little emphasis is placed on translation and the memorizing of vocabulary; the stress is on analyzing the structure of the language and comparing it with English, as well as on teaching the student the most profitable use of dictionaries, translations, concordances, etc. The text has already been through several provisional editions (used in various classrooms); its method is inductive, using mostly NT examples; and it presumes the use of the accompanying workbook.

*The Greek New Testament*, ed. K. Aland, M. Black, B. M. Metzger, A. Wikgren (New York: American Bible Society; London: British and Foreign Bible Society; Edinburgh: National Bible Society of Scotland; Amsterdam: Netherlands Bible Society; Stuttgart: Württemberg Bible Society, 1966, plastic bound \$1.95; leather bound \$4.40), lv and 920 pp. Bibliography. Indexed.

After a decade of labor a team of international and interconfessional textual critics has produced a new Greek text of the NT. Its distinctive features are (1) a critical apparatus of significant variant readings; (2) an indication of the relative degree of certainty for each variant adopted; (3) a full citation of representative evidence for each variant selected; and (4) a second apparatus giving meaningful differences of punctuation. A supplementary volume, providing a summary of the Committee's reasons for adopting one or other variant reading, will be published later.



R. H. HARRISON, *Healing Herbs of the Bible* (Leiden: Brill, 1966, paper 8 gld.), 58 pp. Indexed.

The book studies the materials from which the pharmacopoeia of the Hebrews was drawn against the background of their usage in ancient Mesopotamia and Egypt. Among the Hebrews certain substances enjoyed a reputation as therapeutic agents, and H discusses herbs of a general medicinal nature, culinary and dietary herbs, narcotics and poisons, stomachics, herbs used in religious rites, ointments and perfumes, etc.

J. HESSEN, *Griechische oder biblische Theologie? Das Problem der Hellenisierung des Christentums in neuer Beleuchtung* (2nd rev. ed.; Munich—Basel: Ernst Reinhardt Verlag, 1962, DM 11), 167 pp.

Forerunner of many later books comparing and/or contrasting Greek and Hebrew modes of thought and expression, H's 1956 study of the philosophical differences in Greek and Hebrew thought has since been re-edited with no major changes, though the bibliographies have been brought up to date.

K. JUTZLER, *Der Weg zum Neuen Testament. Einführung in Entstehung und Auftrag* (Stuttgart: Quell-Verlag, 1966, paper DM 6.80), 144 pp.

The author provides a brief orientation to the NT for nonspecialists to bridge the chasm between strictly scientific exegesis and practical study in the community. The book had its origin in a 1965 series of radio broadcasts in Baden-Baden.

H. KRUSE, S.J., *Die Heilige Schrift in der theologischen Erkenntnislehre. Grundfragen des katholischen Schriftverständnisses*, Konfessionskundliche Schriften des Johann-Adam-Möhler-Instituts, Nr. 5 (Paderborn: Bonifacius-Druckerei, 1964, paper DM 7.80), 116 pp. Bibliography. Indexed.

Published simultaneously in *KatorShin* [cf. §§ 9-287; 9-1039; 10-5], K's study approaches the problem of the place of Scripture in theology from three points of view: fundamental theology, dogmatics, and exegesis, each of which labors under fundamental assumptions. The author is professor of OT exegesis at Sophia University, Tokyo.

H. LOCKYER, *All the Books and Chapters of the Bible. Combination of Bible Study and Daily Meditation Plan* (Grand Rapids: Zondervan, 1966, \$4.95), 313 pp. Indexed.

Latest of L's compendia [cf. *NTA* 10 (1, '65) p. 146], the present volume provides a brief, devotional, summary of every chapter of the OT and the NT. L is presently General Secretary of the Second Advent movement of Great Britain.

C. M. MARTINI, S.J., *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV*, *Analecta Biblica* 26 (Rome: Pontificio Istituto Biblico, 1966, paper 2850 Lire or \$4.75), xxiv and 192 pp. Bibliography. Indexed.

In this intensive comparative study of Codex B and P<sup>75</sup>, M (professor at the Pontifical Biblical Institute, Rome) first surveys the current state of the question concerning the recensional character of the NT text of Codex B. He then studies the general characteristics of P<sup>75</sup> and the collation of its text with that of Codex B, as well as the significance of their mutual relations with respect to the rest of the textual tradition (according to the "multiple method"). In subsequent chapters he treats at length the orthographic and then the stylistic and doctrinal characteristics of Codex B's "recensional" character in light of P<sup>75</sup>. He closes with a consideration of the differences between the two (particularly singular

and sub-singular readings). There are ten appendixes (collation, corrections, variations, distinctive readings, etc.).

F. S. MEAD, *Who's Who in the Bible. 250 Bible Biographies*, Harper Chapel-Books CB25H (New York: Harper & Row, 1966, paper \$1.45), xi and 250 pp. Indexed.

Brief thumbnail sketches are presented of 250 persons (Adam to Onesimus) mentioned in the Bible, 65 of whom pertain to the NT.

H. A. MERTENS, *Handbuch der Bibelkunde. Literarische, historische, archäologische, religionsgeschichtliche, kulturkundliche, geographische Aspekte der Heiligen Schrift des Alten und Neuen Testaments geboten für Unterricht und Predigt* (Düsseldorf: Patmos-Verlag, 1966, DM 68), xxiv and 910 pp., illustrated. Indexed.

A combination of lexicon-style articles and more systematic expositions of pericopes characterizes the format of this dictionary intended for use in schools as well as for teachers, advanced students, etc. The first half of the work presents articles of varying length on the literary history of the Bible (OT and NT canons, languages, versions, literary forms), contemporary history (in some 50 entries on peoples, sects, tribes, etc.), religious history, cult history and geography. The second half of the volume uses much of the foregoing data to illustrate 237 pericopes, with abundant cross-references and many illustrations, maps, plans, diagrams, etc.

A. METZGER, *Moderne englische Bibelübersetzungen und die Authorized Version. Vergleichende Untersuchung von 1. Kor. 13 unter philologischen und literarischen Gesichtspunkten*, Studien zur englischen Philologie, N.F., Band 6 (Tübingen: Max Niemeyer, 1964, paper DM 20), xii and 152 pp. Bibliography.

Old and new English translations of the Bible and the principles followed by their translators are the topic of M's monograph. The author attempts to answer three main questions: (1) what are the guiding principles the translators have followed? (2) what stylistic tendencies in the NEB and other modern English versions complement or replace the AV? (3) what explains the "secret of the matchless language of the AV, its perfect rhythm and melodious cadences?" He concludes that, although modern translators have retained exactly the "contour" (the rational, tangible meaning) of 1 Cor 13, "the AV, in addition, has succeeded in reflecting the overall impression of the original." An 11-page English summary of the work is included.

P. NEUENZEIT, *Kleine Bibelkunde zum Neuen Testament. Aufgaben und Probleme der neutestamentlichen Exegese*, Schriften zur Katechetik. Band V (Munich: Kösel-Verlag, 1966, DM 9.80), 113 pp.

A brief introduction to biblical science, exegesis, the background of the NT, the various types of NT writings, and NT theology, N's booklet is addressed to catechists.

*The New English Bible Reviewed*, ed. D. Nineham (London: Epworth Press, 1966, 21 s.), xv and 160 pp. Indexed.

Twenty-three critical reviews of the NEB have been collected by N for this volume. Some of them have been abstracted in *NTA* (e.g., §§ 6-326r; 6-330r—331r; 6-594r; 6-596r; 6-964r; 6-966r; 7-356r). All strands of criticism, theological, literary, exegetical, etc., are represented and all shades of theological position find a place in the collection. The editor's introduction notes that he has, with the approval of the several authors, considerably edited some entries in order to avoid needless repetition.



J. I. PACKER, *God Speaks to Man. Revelation and the Bible*, Christian Foundations (Philadelphia: Westminster Press, 1966, paper \$1.25), 95 pp. Bibliography.

The author, presently warden of Latimer House, an Anglican evangelical house in Oxford, has prepared a brief volume on revelation for study clubs, discussion groups, etc. He argues that what is needed today is a "return to the historic conviction that *what Scripture says, God says*." To achieve this end he urges his readers to study the Bible "not so 'critically,' but a lot more inspirationally."

F. B. RHEIN, *An Analytical Approach to the New Testament* (Woodbury, N.Y.: Barron's Educational Series, Inc., 1966, paper \$1.95), xiv and 387 pp., 2 maps. Bibliography. Indexed.

A presentation of the NT for undergraduate students, R's book is one of a series of study-aids and outlines which present classics of all languages in simplified form. The author is an associate professor of philosophy and biblical literature at Madison College, Va. In addition to discussions of each book of the NT (background, purpose, structure and outline), he includes chapters on the general Greek and Jewish backgrounds, the evolution of the NT and the quest for the historical Jesus.

J. D. SMART, *Hermeneutische Probleme der Schriftauslegung*, trans. H. Harsch, Beiträge zur praktischen Theologie 2 (Heidelberg: Quelle & Meyer, 1965, paper DM 28), 298 pp. Bibliography.

To acquaint German students with both the methods and the results of American NT research, the editor of the series has arranged for S's 1961 work [cf. *NTA* 6 (1, '61) p. 137] to appear in German. No major changes have been introduced; the bibliography—but not the index—of the original is included.

H. R. SCHLETTE, *Epiphanie als Geschichte. Ein Versuch* (Munich: Kösel-Verlag, 1966, DM 10.80), 126 pp. Indexed.

S grounds modern theological concepts such as revelation, salvation event, and saving act in the pivotal notion of God manifesting himself through history. He utilizes biblical history, the cosmos, and the future in this investigation which concludes with epiphany-history as the key to his synthesis.

*Stuttgarter Bibelstudien* (Stuttgart: Katholisches Bibelwerk)

6. H. HAAG, *Die Handschriftenfunde in der Wüste Juda* (1965, paper DM 6.80), 74 pp., 8 photos, map. Indexed.
8. P. SEIDENSTICKER, *Paulus der Verfolgte Apostel Jesu Christi* (1965, paper DM 6.80), 130 pp. Indexed.
11. K. LAMMERS, *Hören, Sehen und Glauben im Neuen Testament* (1966, paper), 113 pp. Indexed.
12. R. PESCH, *Die Vision des Stephanus. Apg. 7,55-56 im Rahmen der Apostelgeschichte* (1966, paper), 74 pp. Bibliography. Indexed.
15. A. HEISING, *Die Botschaft der Brotvermehrung. Zur Geschichte und Bedeutung eines Christusbekenntnisses im Neuen Testament* (1966, paper), 82 pp.
16. O. SEMMELROTH, S.J., M. ZERWICK, S.J., *Vatikanum II über das Wort Gottes. Die Konstitution "Dei Verbum": Einführung und Kommentar, Text und Übersetzung* (1966, paper), 95 pp.

A series of popular studies by experts intended to acquaint educated general readers with the latest and soundest in scriptural research. Rich in footnotes and bibliographical leads, the series offers priests, theological students and others a

direct channel to expert information. Haag's study on Qumran appeared first in 1958. Pesch's exposition of Acts 7:55-56 was published in *BibLeben* [cf. § 10-578]. The others are previously unpublished monographs.

*Theological Dictionary of the New Testament*, ed. G. Kittel, trans. and ed. G. W. Bromiley, Vol. III: *TH—K* (Grand Rapids: Eerdmans, 1966, \$22.50), xii and 1104 pp.

All the articles of the original *TWNT* from *Thamar* through *kuōn/kunarion* are included in this third volume of Bromiley's translation [cf. *NTA* 10 (1, '65) p. 133]. No changes in format have been introduced: each article handles (where pertinent) the secular Greek background of the term, its role in the OT (both Hebrew and LXX), its use in Philo, Josephus, pseudepigrapha, etc., its use and nuances in the NT and the Fathers.

*Theologisches Wörterbuch zum Neuen Testament*, ed. G. Friedrich, Band VIII (Stuttgart: W. Kohlhammer, 1966, paper DM 5.80 each).

Lieferung 3 (Bogen 8b-12), *teras—topos*, pp. 121-192.

Lieferung 4 (Bogen 13-16), *topos—typos*, pp. 193-256.

The third fascicle of Vol. 8 opens with a continuation of Rengstorf's article on *teras* and includes subsequent articles on *tessares* and cognates by Balz, *tēreō* and cognates by Riesenfeld, *tithēmi* and cognates by Maurer, *timē—timaō* by J. Schneider, *tolmaō*, etc., by Fitzner and the beginning of Köster's article on *topos*. In the fourth fascicle is the conclusion of the *topos* article and contributions by Goppelt on *trapezō*, *trōgō* and *typos* and its cognates, by Delling on *treis*, etc., and by Bauernfeind on *trechō* and *tugchanō* with their respective cognates.

N. TURNER, *Grammatical Insights into the New Testament* (Edinburgh: T. & T. Clark, 1965, 27 s. 6 d.), viii and 198 pp. Indexed.

The recent publication by T of the third volume of Moulton's *Grammar* [cf. *NTA* 8 (1, '63) p. 149] prepared the way for this "theological and expository expansion of some conclusions" reached in the latter volume. T's linguistic analysis of numerous difficult verses is divided into chapters on the "Grammar of God" (usage of NT Greek in referring to God, Jesus and spirit), Jesus of Nazareth (many *cruces*, e.g., Lk 2; Mk 1:1; Lk 6:35; Mk 9:38; Lk 7:47), Saul of Tarsus, St. Paul's teaching (1 Cor 10:11; "the mystical *en*," *prōtotokos*, etc.), St. John and the other NT writers. He concludes with a chapter on the language of Jesus and his disciples.

M. F. UNGER, *Unger's Bible Handbook. An Essential Guide to Understanding the Bible* (Chicago: Moody Press, 1966, \$4.95), xxii and 930 pp., 61 photos, 25 maps. Indexed.

The author of *Unger's Bible Dictionary* [cf. *NTA* 6 (2, '62) p. 264] and many other books, has drawn on the latest scientific work in history and archaeology as well as Evangelical biblical criticism to compile a book-by-book and section-by-section brief commentary on the Bible. Illustrations, maps and charts are included in the body of the text. General topics such as authorship and intertestamental works are also treated.

J. A. WALTHER, *New Testament Greek Workbook. An Inductive Study of the Complete Text of the Gospel of John* (Chicago—London: University of Chicago Press, 1966, paper \$4.50), xxvi and 208 pp., 9 plates. Indexed.

Drawing upon his experience at Pittsburgh Theological Seminary, W, one of our abstractors, replaces the grammar approach to learning Greek with a work-



book which takes the student through the Gospel of John (Wescott and Hort text from *The Student's New Testament*) and inductively acquaints him with grammar and vocabulary. Notes on the text, vocabulary lists, grammar charts and progress checks are provided for each of the 24 units. Indexes of grammar summaries and paradigms as well as an alphabetical vocabulary are at the end.

## GOSPELS—ACTS

*Acts of the Apostles*, ed. J. W. Packer, The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1966, cloth \$3.50, paper \$1.65), x and 233 pp., 18 maps. Bibliography. Indexed.

Matters of authorship, date, plan, chronology, etc., occupy the opening chapters of P's commentary. His brief verse-by-verse comments on the NEB text follow, and there is a concluding excursus on Acts 24:14 which summarizes the theology and the challenge of Acts.

W. BARCLAY, *The Life of Jesus for Everyman*, Harper ChapelBooks CB27F (New York: Harper & Row, 1966, paper \$.95), 96 pp. Indexed.

In Lent, 1965, B gave six talks on the life of Jesus on Scottish TV. The original texts, which centered on the themes of preparation, conflict, recognition, tragedy, triumph and the Church, are here reprinted for a wider audience.

I. W. BARDORF, *Interpreting the Beatitudes* (Philadelphia: Westminster Press, 1966, paper \$2.25), 160 pp. Bibliographies.

The major purpose of B's work is to explain the professional methods of biblical scholars while at the same time presenting an interpretation of the Beatitudes. He treats the Matthean and Lukan Beatitudes and then isolates the "raw material" from Matthew's special material and Q, adds a chapter on the "raw material" from contemporary Judaism and then examines the Beatitudes in the teaching of Jesus. His concluding chapters concern the hermeneutical problem and the preacher's task.

A. BEA, *Die Geschichtlichkeit der Evangelien*, trans. J. Hosse (Paderborn: F. Schöningh, 1966, paper DM 5.80), 101 pp.

To the German translation of Cardinal Bea's study of the Synoptic Gospels [cf. *NTA* 10 (2, '66) p. 278] have been added as appendixes German versions of (1) the text of Vatican II's dogmatic constitution on revelation and (2) the 1964 statement of the Biblical Commission on the historicity of the Gospels.

J. BLIGH, *The Miracles in Mark*, Scripture for Meditation No. 2 (Heythrop, Oxon.: Athenaem Press, 1966, paper), 26 pp.

In order "to show how the narratives can be used as fuel to stoke the fire of faith," B discusses each of the Markan miracle narratives, including a short reflection and a prayer based on each.

R. E. BROWN, S.S., *The Gospel According to John (i-xii). Introduction, Translation, and Notes*, Anchor Bible, Vol. 29 (New York: Doubleday, 1966, \$7.00), cxlvi and 538 pp. Bibliography.

Acknowledging the brilliant contributions of previous Johannine commentators, B seeks to synthesize what is of lasting value in their divergent approaches to the Gospel. A moderately critical theory of the composition of Jn is adopted, combined with the conviction that the Gospel is rooted in historical tradition about Jesus of Nazareth. The translation strives for a correct but thoroughly contemporary style. The presentation is divided into Notes intended for students and Comment which will appeal to the more general reader.

P. CAZAUX, *Le miracle signe du Christ*, Collection "A pleine vie" 4 (Paris: Éditions Ouvrières, 1965, paper 6.75 F), 141 pp.

An examination of the individual miracles in the Gospel accounts of Christ's life, of his post-resurrection miracles, and of the miraculous powers recorded in Acts and Paul's Epistles leads to the conclusion that miracles are acts of love of the risen Christ in history calling us to faith.

J. DUPONT, O.S.B., *Paulus an die Seelsorger. Das Vermächtnis von Milet (Apg 20, 18-36)*, trans. F. J. Schierse, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos-Verlag, 1966, DM 32), 282 pp. Indexed.

The German version of D's 1962 French study on Paul's farewell address to the elders of the Ephesus community [cf. *NTA* 7 (1, '62) p. 136], shows no evidence of revision or addition. It examines at length the ideal of the minister as expressed in this speech of Acts and concludes with a treatment of prayer in Luke and in the apostolic Church as seen in comparison with Paul's prayer at Miletus.

F. GOGARTEN, *Die Verkündigung Jesu Christi. Grundlagen und Aufgabe*, Hermeneutische Untersuchungen zur Theologie 3 (2nd ed.; Tübingen: Mohr-Siebeck, 1965, cloth DM 34, paper 29), 568 pp. Indexed.

The only change in this reprint of G's 1948 work on Jesus' proclamation is the addition of indexes. The four major divisions provide a discursive study of (1) Jesus' preaching (historical understanding, Jesus and the Law, God in Jesus' preaching, miracles, etc.), (2) Paul (the Law, salvation through Jesus, Spirit, Church, etc.), (3) Luther (Catholic sacramentalism, sin, man before God, Christ's humanity, etc.) and (4) the present (modern self-consciousness, Church teaching, modern and mythical worlds, human independence, etc.). The text retains the original gothic script.

E. HAENCHEN, *Der Weg Jesu. Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen*, Sammlung Töpelmann, II. Reihe, Band 6 (Berlin: A. Töpelmann, 1966, DM 32), xv and 594 pp. Indexed.

A translation of the pericopes of Mark's Gospel and an accompanying commentary present for the contemporary pastor, student and layman the meaning of the Gospel message. Comparison of Mark with the other Synoptics and with the *Gospel of Thomas* reveals his purpose and message; attention to historical criticism relates this to the present.

G. HAKIM, *Reading the Good News in Galilee*, trans. J. A. Corbett (Baltimore—Dublin: Helicon Press, 1965, \$3.50), 126 pp., 8 plates.

The Archbishop of Galilee brings the knowledge and experience of a lifetime spent in the Holy Land to his reflective interpretation of the Gospels. The first part of the book describes topography, climate, crops and housing. The second part illustrates the Gospels by appealing to ancient and contemporary customs of childhood, adolescence, betrothal, marriage, etc.

J. HARGREAVES, *A Guide to St Mark's Gospel* (London: S. P. C. K., 1965, paper 10 s. 6 d.), xiii and 288 pp. Indexed.

Arising primarily out of H's missionary teaching experience in Nigeria and Uganda, his verse-by-verse commentary on Mk incorporates many of the questions and problems that arose in his work with student groups, ordination candidates, etc. Its purpose is to bridge the gap between the study of the background and the study of Mk's message.



L. HARTMAN, *Prophecy Interpreted. The Formation of Some Jewish Apocalyptic Texts and of the Eschatological Discourse Mark 13 par.*, trans. N. Tomkinson and J. Gray, *Coniectanea Biblica, New Testament Series 1* (Lund: C. W. K. Gleerup, 1966, paper 40 Sw. kr.), 299 pp. Bibliography. Indexed.

The treatment is divided into two parts: (1) an elucidation of certain structures in Jewish apocalyptic texts whose contents resemble that of Mk 13 and (2) an analysis of Mk 13:9-13 and Mt 24:9-14 to discover and clarify some of the phases through which the traditions passed before they achieved their present form in the Gospels.

*Die Heilsbotschaft nach Markus*, trans. F. Stier (Munich: Kösel-Verlag; Düsseldorf: Patmos-Verlag, 1965, paper DM 3.80), 52 pp.

As the first installment of his complete translation of the NT (due to appear within a year), S publishes the Gospel according to Mk. He steers a middle course between the free and the literal rendition. Though this edition lacks notes, the complete NT will be equipped with them.

I. HERMANN, *Das Markusevangelium. Erster Teil (1,1—8,26)*, *Die Welt der Bibel, Kleinkommentare zur Heiligen Schrift, KK 5/1* (Düsseldorf: Patmos-Verlag, 1966, paper DM 6.80), 117 pp.

H uses for his text F. Stier's *Die Heilsbotschaft nach Markus* [cf. *supra*], which he feels brings out Mk's unique kerygmatic style. In his commentary H avoids detailed exegetical questions and seeks out rather the "kerygmatic quintessence" of Mk's message.

J. JEREMIAS, *The Eucharistic Words of Jesus*, trans. N. Perrin (rev. ed.; New York: Scribner's, 1966, \$5.95), 278 pp. Indexed.

In a preface to the new English edition, based on the third German edition (Göttingen, 1960), J notes the major revisions: the section on astronomy was reworked; a new chapter on liturgical influences on the transmission of the Eucharistic texts has been added; the investigation of Semitisms has been extended; and the final chapter on the meaning of the Eucharistic words has been extensively revised in consideration of the Quartodeciman texts. Despite having found more Semitic influences in the Markan account, J now feels "that in the earliest times we have to reckon with quite a number of parallel versions behind which the *Urform* lies hidden," passed on probably in both Hebrew and Aramaic. In the final chapter he presents evidence why the Last Supper was an "antedonation" of the final consummation. For this version most of J's quotations from original sources have been rendered into English.

*Luc. Évangile. Actes des apôtres. Édition oecuménique* (Tournai: Casterman, 1966, paper), 207 pp.

The translation is ecumenical in that Lk was submitted to Prof. Prigent of the Protestant faculty of Strasbourg and also to Abbé Michalon who gave it a "nihil obstat." Acts was revised by D. Louys (Protestant) and approved by Fr. H. Ligné who was responsible for the "nihil obstat." A few introductory pages treat general notions such as Gospel, historicity, etc.

A. J. MATTILL, JR., AND M. B. MATTILL, *A Classified Bibliography of Literature on the Acts of the Apostles*, *New Testament Tools and Studies, Vol. VII* (Leiden: Brill, 1966, 44 gld.), xviii and 513 pp. Indexed.

More than 6600 classified and cross-referenced entries comprise this bibliography on Acts which covers books, monographs and articles from all periods from the Church Fathers through 1961. Not included are titles of NT introduc-

tions and theologies, less significant book reviews, homiletical and devotional works and dictionary or encyclopedia articles. Nine general categories of studies are used: bibliographical, general, textual, philological, literary, form-critical, historical, theological and exegetical; most of these categories are further subdivided.

C. F. POTTER, *Did Jesus Write This Book?* (New Hyde Park, N.Y.: University Books, 1965, \$5.00), 157 pp.

The book's thesis is that "one of the Pseudepigrapha, *The Book of the Secrets of Enoch* . . . may very well be some of Jesus' own writings." The book includes a complete translation of *Enoch*, compares some of its sections with the Beatitudes, draws a parallel between the parting of Enoch from his children and Jesus' last night on earth, and treats the "mystery of supernatural birth" of Jesus as a shadow of Melchizedek's birth in *Enoch*.

B. RIGAUX, *Témoignage de l'évangile de Marc*, Pour une histoire de Jésus I (Bruges: Desclée de Brouwer, 1965, paper), 194 pp. Bibliography.

As the first volume in a series which will examine the history of Jesus, R's study investigates the materials offered us in Mark's Gospel. R distinguishes in contemporary research probable results from more certain ones as he treats literary forms, order, sources, language, kingdom of God, Jesus, and his new community.

A. SCHABERT, *Das Markus-Evangelium. Eine Auslegung für die Gemeinde* (Munich: Claudius-Verlag, 1964), 328 pp.

An exposition of Mk which traces its origin to a 1948-49 series of study-club sessions conducted by the author when he was a pastor in Bayreuth, S's reflections on the 81 pericopes he examines were greatly influenced by his wartime experience as a refugee.

B. SCHWANK, O.S.B., *Das Johannesevangelium. Erster Teil (1,1-4,54)*, Die Welt der Bibel, Kleinkommentare zur Heiligen Schrift, KK 7/1 (Düsseldorf: Patmos-Verlag, 1966, paper DM 10.80), 240 pp.

For each pericope of Jn 1—4, S divides his comments into four sections: (1) philological, (2) historical, (3) apostolic: What does the original text proclaim? and (4) biblical-theological: What do other analogous or related Bible texts teach us about the same theme? The author is a monk at the Abbey of Beuron.

C. H. TALBERT, *Luke and the Gnostics. An examination of the lucan purpose* (New York—Nashville, Tenn.: Abingdon Press, 1966, \$2.75), 127 pp. Indexed.

After a detailed analysis of various strands of evidence in Luke-Acts, T defends "the moral certainty of the thesis that Luke-Acts was written to serve as a defense against Gnosticism." The book, an exercise in *Redaktionsgeschichte*, is based on the author's research for his doctoral dissertation (Vanderbilt University, 1963).

A. VÖÖBUS AND H. G. GRADY, *The Gospels in Study and Preaching. Trinity Sunday to the Ninth Sunday after Trinity* (Philadelphia: Fortress Press, 1966, \$5.50), xi and 301 pp. Indexed.

The first of a projected series of aids to preachers who wish to keep abreast of current biblical scholarship, the present volume contains exegetical essays by Vööbus and corresponding homiletical studies by Grady on all the Sunday Gospels in the Trinity season.



K. WEGENAST, *Jesus und die Evangelien*, Handbücherei für den Religionsunterricht, Heft 1 (Gütersloh: Gerd Mohn, 1965, paper DM 7.20), 95 pp. Bibliography.

The first of a series designed to span the gap between technical theological works and books on catechetical technique, W's monograph brings Synoptic research, form-criticism, Jesus and faith, and hermeneutics (especially for the instructor who lacks Greek) to bear on the Gospels in their contemporary setting. In a final section he treats the Bible in the school, the child and faith, and the dialectic of instruction.

J. WILLEMSE, O.P., *Het vierde evangelie*, Een onderzoek naar zijn structuur, PB21 (Hilversum—Antwerp: Paul Brand, 1965, paper 14.90 gld.), 334 pp. Bibliography.

The structure of the Fourth Gospel, always a problem, finds a new solution in W's present monograph. After a survey of work from 1844 to 1900 and from 1900 to 1964, plus a closer analysis of the solutions of C. H. Dodd and H. van den Bussche, W proposes his own closely reasoned theory which centers on the place and function of certain "days" in Jn. He examines the Gospel for its various characteristics (1) literary-historical, (2) literary-chronological, (3) literary theological. The Prologue is discussed separately.

## EPISTLES—APOCALYPSE

P. ALTHAUS, *Der Brief an die Römer übersetzt und erklärt*, Das Neue Testament Deutsch 6 (10th rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1966, DM 6.80), 159 pp. Bibliography. Indexed.

The tenth edition of A's commentary on Romans in the NTD (of which he and G. Friedrich are editors) is a revised and enlarged version. Recent literature has been incorporated. Excursuses (of which there are 27) cover such topics as God's righteousness according to Paul, judgment by works, Paul's use of the OT, faith, grace, the "I" in 7:7 ff. and 7:14 ff., Israel's fate and Christianity, predestination and eternal election, Christianity and the state.

F. AMIOT, *How to Read St. Paul*, trans. M. D. Meilach, O.F.M., Deus Books (New York: Paulist Press, 1966, paper \$.95), 120 pp. Bibliography.

An unchanged paperback reprint of the English version of A's primer on Paul [cf. *NTA* 9 (2, '65) p. 277].

J. BLIGH, *Homilies on Philippians*, Scriptural Homilies No. 1 (Heythrop, Oxon.: Athenaem Press, 1966, paper), 33 pp. Bibliography.

In a set of homilies originally preached to his theological students, B, for many years a generous *NTA* worker, illustrates how exegesis makes preaching contemporary and vital.

G. BOUWMAN, S.V.D., *De brief van Paulus aan de Filippiërs*, Het Nieuwe Testament (Roermond—Maaseik: Romen & Zonen, 1965, paper), 101 pp. Bibliography.

One of a series of commentaries edited by W. Grossouw, B. van Iersel and F. Neiryck, the present slim volume on Phil opens with a five-page introduction on the customary questions (Philippian community, date and place of origin, unity, authenticity, text, content). The remarks of the author combine philological reflections (footnotes) with theological and historical observations. Three excursuses treat (1) bishop and deacons, (2) to be "with Christ" and (3) the meaning of service in 2:17.

C. E. B. CRANFIELD, *A Commentary on Romans 12-13*, Scottish Journal of Theology Occasional Papers, No. 12 (Edinburgh—London: Oliver & Boyd, 1965, paper 10 s. 6 d.), xiv and 98 pp. Bibliography.

In preparing a commentary on Romans for the new series of *The International Critical Commentary*, C desired to give more extended treatment to Rom 12-13 than was possible in that format. Hence, the present monograph examines the ethical content of these chapters in detail. The introduction sets Rom 12—13 into the context of the whole Epistle and the six chapters of C's text cover Rom 12:1-2 ("reasonable service"), 12:3-8 (fellowship of the Church a motive for self honesty), 12:9-21 (various exhortations), 13:1-7 (Christians duty to the state), 13:8-10 (the debt of love) and 13:11-14 (eschatological motivation of Christian obedience).

M. DIBELIUS, *Paulus*, ed. W. G. Kümmel, Sammlung Götschen, Band 1160 (3rd ed.; Berlin: Walter de Gruyter, 1964, paper DM 3.60), 156 pp. Bibliography. Indexed.

A new edition of the Dibelius-Kümmel life of Paul in the pocketbook format of the Sammlung Götschen shows no changes in the text, though the bibliography has been brought up to date. The work was first published in 1949 by Kümmel who, upon the death (1947) of Dibelius, undertook the task of completing the text from the latter's notes.

É. DHORME, *Saint Paul*, Le Mémorial des Siècles, Les Hommes, Premier Siècle (Paris: Albin Michel, 1965, paper 24 F), 397 pp., 1 plate. Bibliography.

Part of a 40-volume series in which, for each century A.D., companion volumes present the event and the man which most influenced it, this volume on Paul contains an introduction by G. Walter, a portrait of Paul by É. Dhorme, Paul's discourses in Acts, selections from his letters, testimony about him by both ancient (Clement, Jerome, etc.) and modern (Ricciotti, Allo, Spicq, Schweitzer, Renan, etc.) authors, plus many other brief, related items.

K. GALLEY, *Altes und Neues Heilsgeschehen bei Paulus*, Arbeiten zur Theologie, I. Reihe, Heft 22 (Stuttgart: Calwer Verlag, 1965, paper DM 7.80), 68 pp. Bibliography.

G's dissertation (Rostock, 1960) led to this monograph which, on the basis of his exegesis of 1 Cor 10:1-11; 2 Cor 3:6-13; Rom 5:12-21 parr.; Rom 11:2-5 and Gal 4:21-31, examines the meaning of *typos* in Paul and his understanding of the OT.

E. GAUGLER, *Auslegung neutestamentlicher Schriften*, Band 6: *Der Epheserbrief* (Zurich: EVZ-Verlag, 1966, 23.80 Sw. fr.), 292 pp. Bibliography.

Another in the series of posthumously edited MSS of the late Bern NT professor, the volume on Ephesians stresses the question of the meaning and essence of the Church as the Body of Christ as well as the understanding of salvation-history found in this Epistle. Included as an appendix is G's 1930 lecture on "Heilsplan und Heilsverwirklichung nach Epheser 1,3—2,10," long out of print, plus his sole surviving sermon on Ephesians (5:14).

F. J. GOODWIN, *A Harmony of the Life of St. Paul According to the Acts of the Apostles and the Pauline Epistles* (Grand Rapids: Baker Book House, 1964, \$3.95), 240 pp. Indexed.

An unchanged reprint of his 1951 handbook for preachers, school teachers and ministers, G's work contains a continuous life of Paul pieced together from Acts and the Epistles, plus indexes of the various places visited by Paul, of the



persons connected with his life, etc. An appendix offers notes on matters which clarify Paul's personal life and character.

E. GÜTTGEMANNS, *Der leidende Apostel und sein Herr. Studien zur paulinischen Christologie*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 90 (Göttingen: Vandenhoeck & Ruprecht, 1966, cloth DM 48, paper 44), 419 pp. Bibliography.

From a very detailed exegetical analysis of the key Pauline pericopes on the apostolic suffering, the author concludes that (1) the object of Paul's Christological concept is the presence of the earthly Jesus in the apostolic preaching-existence (*Verkündigungsexistenz*) and (2) Bultmann's hermeneutic must eventually lead to a similar conclusion. He commences with a chapter on the hermeneutical problem concerning the "earthly Jesus." Then he examines a half-dozen principal pericopes in 1 and 2 Cor and Gal, examines the Christological relation of *sōma* to Jesus' *Kyrios*-function, and the relation of the time of the earthly Jesus to that of Paul's preaching. A final section investigates various scholarly approaches to interpreting Pauline Christology.

A. HOCKEL, *Christus der Erstgeborene. Zur Geschichte der Exegese von Kol 1,15* (Düsseldorf: Patmos-Verlag, 1965, paper DM 14.80), 130 pp. Bibliography.

The history of interpretation of *prōtotos pasēs ktiseōs* in Col 1:15-17 is traced through all the Greek and Latin Fathers, the Middle Ages and the modern periods (up to 1800 and since). H concludes that the expression should be translated: "(wie ein) Erstgeborener (über) aller Schöpfung."

G. HOLTZ, *Die Pastoralbriefe*, Theologischer Handkommentar zum Neuen Testament, XIII (Berlin: Evangelische Verlagsanstalt, 1965, DM 12.80), xvi and 239 pp. Bibliography. Indexed.

In line with the pastoral purpose of the series notes and citations have been restricted, but the results of recent studies have been incorporated into the text. The Introduction devotes special attention to the question of authenticity, and of three possible explanations (Paul the author of every word, Pauline fragments in the letters, the Epistles written by a secretary who composed them according to Paul's mind) the latter is favored as the least vulnerable hypothesis. To a three-page bibliography has been added a supplementary paragraph with several titles, the latest published in 1965.

O. KUSS, *Der Brief an die Hebräer*, Regensburger Neues Testament, Band 8/1 (2nd rev. ed.; Regensburg: Verlag Friedrich Pustet, 1966, DM 22), 260 pp. Bibliography. Indexed.

For the second edition of his commentary on Hebrews (1st ed. 1953), K has introduced some minor changes and supplemented the bibliography. Following the pattern of the Regensburg series, he comments on his translation paragraph by paragraph, saving technical problems for the 17 interpolated excursuses which handle such questions as: angels, Melchizedek, faith, Christ as high priest, etc.

O. MICHEL, *Der Brief an die Hebräer übersetzt und erklärt*, Kritische-exegetischer Kommentar über das Neue Testament 13 (12th rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1966, DM 36), 564 pp. Bibliography. Indexed.

For the latest edition of M's commentary on Heb [cf. *NTA* 6 (1, '61) p. 146], the text has been completely reset; the bibliographical material has been augmented; a number of minor nuances of M's positions have been introduced; and four of the former excursuses no longer receive extended, separate treatment, while two new ones have been added on (1) problems of expressing and understanding the form of Christ's "being" and (2) recent research on Melchizedek.

G. T. MONTAGUE, *The Living Thought of Saint Paul. An Introduction to Pauline Theology through Intensive Study of Key Texts*, Contemporary College Theology Series (Milwaukee: Bruce, 1966, cloth \$4.50, paper \$2.25), xxi and 242 pp., 4 maps. Bibliography. Indexed.

The text is an attempt to bridge the gap between the life story of Paul and the final synthesis of his thought. This is done by setting each Epistle in its chronological sequence in Paul's life and then studying intensively those passages which are the pillars on which a theological synthesis rests. An outline of each Epistle is provided, and occasionally readings are suggested which are chosen from literature readily available to English-speaking students in Catholic colleges and universities.

D. MURPHY, M.S.C., *The Apostle of Corinth* (Melbourne: Campion Press, 1966, \$3.90 Australian), xv and 309 pp., 23 photos, 4 maps. Indexed.

Written as a textbook for Australian fifth-form students, M's study of the Corinthian correspondence devotes a third of its content to sketching the background (OT, Paul's conversion and mission, the situation in Corinth, etc.) and then provides a paragraph-by-paragraph commentary on both Epistles, with study questions after each chapter.

J. MURPHY-O'CONNOR, O.P., *La prédication selon saint Paul*, Cahiers de la Revue Biblique 4 (Paris: Gabalda, 1966, paper), 182 pp. Bibliography. Indexed.

Faced with an obvious need for renewal of preaching in the Church, the author has made it his task to study in depth the Pauline notion of preaching (prescinding from Paul's method and content, as far as possible). Limiting his treatment to the apostle's missionary or kerygmatic preaching, he starts by evaluating Paul's judgment on the value of preaching, then questions the nature of the grace received and employed by the preacher, investigates the relation between the ministry of the preacher and that of Christ, studies in detail the passages where Paul attributes genuine efficacy to the word of God and then analyzes those elements which condition both the proclamation and the reception of the word. A final chapter examines the Pauline preaching as a cultic act.

K. F. NICKLE, *The Collection. A Study in Paul's Strategy*, Studies in Biblical Theology, No. 48 (Naperville, Ill.: Allenson, 1966, paper \$3.75), 176 pp. Bibliography. Indexed.

In order to "contribute to the appreciation of the initial Christian attempt to avoid a severance in the Body of Christ," N examines in depth the Pauline project of a collection for Jerusalem. The first half of his study (a 1963 Basel dissertation) examines the evidence relating to the collection in Rom, 1 and 2 Cor and Acts (in relation to the Gal account), including the chronological difficulties. He then discusses contemporary Jewish analogies, the theological significance of the collection and the collection in the post-Pauline Church.

*The Pastoral Letters*, ed. A. T. Hanson, The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1966, cloth \$3.00, paper \$1.65), vii and 126 pp., map. Bibliography. Indexed.

Hanson's brief commentary opens with a consideration of why the Pastorals are "different," goes on to discuss dating (in relation to the Pauline corpus), etc. After the verse-by-verse comments, he treats the question of the Pastorals in the life of the Church today.

*De prediking van het Nieuwe Testament* (Nijkerk: G. F. Callenbach, 1965).

A. F. N. LEKKERKERKER, *De brief van Paulus aan de Romeinen*, II (12.90 gld.), 218 pp. Bibliography. Indexed.



F. J. POP, *De eerste brief van Paulus aan de Corinthiërs* (22.50 gld.), 456 pp. Bibliography. Indexed.

Two more volumes of Callenbach's series of commentaries on the NT, prepared under the general editorship of P. A. van Stempvoort, appeared in 1965. Lekkerkerker's second volume begins with Rom 9 [cf. *NTA* 8 (1, '63) p. 155]. Pop's volume on 1 Cor opens immediately with the commentary, reserving background questions (situation at Corinth, Paul's sojourn, purpose of letter, integrity, etc.) for a brief appendix. Both books, like the others of the series, are designed to serve preachers and other expositors; hence they do not treat technical exegetical problems in depth.

B. REY, O.P., *Créés dans le Christ Jésus. La création nouvelle selon saint Paul*, *Lectio Divina* 42 (Paris: Cerf, 1966, paper 14.40 F), 263 pp. Indexed.

The Preface, written by P. Benoit for this student's book, outlines briefly the major importance of the concept of new creation, especially in Paul. Rey treats this notion, first by a study of Gal 6:15 and 2 Cor 5:17, then by a lengthy investigation of the New Adam language in Paul: 1 Cor 15 and Rom 5 (with an excursus on Phil 2:6-11), an equally detailed treatment of Paul's idea of "putting on the new man," and finally an extended study of configuration to Christ, image of God.

M. RISSI, *Die Zukunft der Welt. Eine exegetische Studie über Johannesoffenbarung 19, 11 bis 22, 15* (Basel: Friedrich Reinhardt Verlag, 1966, paper 9.80 Sw. fr.), 110 pp. Indexed.

The book opens with R's 1965 article on Rev 19:11-16 [cf. § 10-268], to which he adds a detailed philological and theological analysis of Rev 21-22 (New Jerusalem: city, walls, 12 cornerstones, 12 gates; paradise, etc.). From his study he draws conclusions about John's view of history, of the OT, and of the history of Jesus. R also wrote *Time and History* [cf. *NTA* 10 (3, '66) p. 426].

H. RUSCHE, *Der Brief des Apostels Jakobus*, *Die Welt der Bibel*, Kleinkommentare zur Heiligen Schrift, KK 6 (Düsseldorf: Patmos-Verlag, 1966, paper DM 6.80), 126 pp.

The introduction to R's translation and commentary briefly outlines the present state of research on Jas. The exposition is often theological and devotional. An appendix brings together the major concepts and contrasts of the Epistle.

H. SCHÜRMAN, *Die geistlichen Gnadengaben in den paulinischen Gemeinden*, *Die Botschaft Gottes*, II. Neutestamentlichen Reihe, Heft 18 (Leipzig: St. Benno-Verlag, 1965, paper), 78 pp.

After a brief review of relevant texts, the exact nature of charisms as distinguished from other operations of the spirit is investigated. Then, the origin and unity of the charisms are studied as well as their relative worth within the Christian community. Finally, S discusses the regulative office of the Christian community.

E. F. STRÖTER, *Der Fürst des Lebens muss einst alles erben. Aufsätze und Auslegungen*, ed. H. Schumacher, *Schriftzeugnisse zum Heilsplan Gottes*, Band 1 (Stuttgart: Paulus-Verlag, Karl Geyer, 1966, paper DM 11.50), 250 pp., 3 photos.

The first volume of a series devoted to presenting pastorally and theologically relevant writings contains essays of E. Ströter (d. 1922). Included are articles on the Jews and Rom 11, conversion in 1 Thes 1:8-10, the victory of the Spirit over the flesh (Rom 8:1-18), mystery and community (Eph 2:11-3:7) and a number of shorter articles.

R. WALKER, *Studie zu Römer 13, 1-7*, Theologische Existenz Heute, N.F. 132 (Munich: Chr. Kaiser Verlag, 1966, paper DM 6.70), 58 pp.

From a very detailed exegesis of the pericope, W concludes that it is a necessary complement to the end of chap. 12, placing in relief the "charismatic" point of departure of all "theologia crucis."

J. F. WALVOORD, *The Revelation of Jesus Christ. A Commentary* (Chicago: Moody Press, 1966, \$5.95), 347 pp. Bibliography.

The study provides a norm for premillennial interpreters of the Bible. Revelation is regarded as futuristic beginning with chap. 4 and therefore subject to future fulfillment. Assuming that terms are to be understood literally unless there is evidence to the contrary, W offers a more literal interpretation of prophecy and revelation in general and a clearer picture of end-time events than is frequently held by expositors.

### BIBLICAL THEOLOGY

*The Bible on . . .* (De Pere, Wisc.: St. Norbert Abbey Press, 1966, paper \$.95 each).

10. L. SIBUM, *The Bible on Light*, trans. F. Vander Heijden, 104 pp.
11. A. BERTRANGS, *The Bible on Suffering*, trans. F. Vander Heijden, 62 pp.
12. B. VAN IERSEL, *The Bible on The Temptations of Man*, trans. F. Vander Heijden, 88 pp.
13. T. C. DE KRUIJF, *The Bible on Sexuality*, trans. F. Vander Heijden, 103 pp.
14. H. WENNINK, *The Bible on Asceticism*, trans. F. Vander Heijden, 117 pp.
15. A. DE GROOT, *The Bible on the Salvation of Nations*, trans. F. Vander Heijden, 149 pp.
16. D. DEDEN, *The Bible on Love*, trans. J. A. Roessen, 94 pp. Bibliography.
17. P. A. ROOSEN, *The Bible on Revelation*, trans. F. Vander Heijden, 139 pp.
18. A. HULSBOSCH, *The Bible on Conversion*, trans. F. Vander Heijden, 103 pp.
19. A. DE GROOT, *The Bible on Miracles*, trans. J. A. Roessen, 112 pp.
20. F. A. LENSSEN, *The Bible on the Exodus*, trans. F. Vander Heijden, 115 pp.
21. J. DE FRAINE, *The Bible on Vocation and Election*, trans. F. Vander Heijden, 114 pp.
22. S. J. HEIJKE, *The Bible on Faith*, trans. F. Vander Heijden, 102 pp. Bibliography.
23. W. BOUWMEESTER, *The Bible on the Covenant*, trans. I. van Ladesteyn, 116 pp.
24. D. DEDEN, *The Bible on the Church*, trans. J. A. Roessen, 119 pp. Bibliography.

With these 15 volumes the English version of the Dutch series of popular monographs on Bible themes reaches completion [cf. *NTA* 10 (3, '66) p. 428]. Each volume sets out the relevant biblical data on a given topic (paying close attention to current critical exegesis) and offers pointed reflections on the application of the message to present-day situations in the Church.



W. BIEDER, *Gottes Sendung und der missionarische Auftrag der Kirche nach Matthäus, Lukas, Paulus und Johannes*, Theologische Studien, Heft 82 (Zurich: EVZ-Verlag, 1965, paper 6.40 Sw. fr.), 52 pp.

In brief compass B presents a statement of the practical consequences of the evangelical understanding of mission for the missionary Church of today. The monograph is based on four lectures delivered in 1964 at the Ecumenical Institute in Bossey, Switzerland, on the theme: God's mission and the growth of the Church.

*Bishops in the Church. The addresses given at the 132nd Islington Clerical Conference, January, 1966*, ed. R. P. Johnston (London: Church Book Room Press, 1966, paper 6 s.), 64 pp. Bibliography.

In view of the increasing gravity and earnestness of ecumenical discussion and the serious proposals for merger, especially in England, the conferees whose papers are collected in this booklet turned their attention to the concept of bishop. Though most of the papers are theologically and historically oriented, NT scholars will be interested in J. R. W. Stott's contribution on the NT concept of *episkopē*, an exposition of Acts 20:17-38.

D. BONHOEFFER, *Wer ist und wer war Jesus Christus? Seine Geschichte und sein Geheimnis*, Stundenbuch 4 (Hamburg: Furche-Verlag, 1965, paper DM 2.80), 128 pp.

Reconstructed from listeners' notes, etc., B's 1933 lecture on Christology opens with a brief look at the evolution of the Christological question and the person and work of Christ. The two major divisions of the work are (1) the present Christ—the "*pro me*" (form and place of Christ) and (2) the historical Christ (a survey of Christological controversies).

M. BOUTTIER, *Christianity according to Paul*, trans. F. Clarke, Studies in Biblical Theology, No. 49 (Naperville, Ill.: Allenson, 1966, paper \$3.95), 127 pp. Bibliography. Indexed.

In the foreword to the English version of B's treatise [cf. *NTA* 9 (1, '64) p. 144], C. F. D. Moule notes that the book is "a notable contribution to the understanding both of St Paul's inner life and of how to live *in Christo* now."

M. CARREZ, *De la souffrance à la gloire. De la DOXA dans la pensée paulinienne*, Bibliothèque théologique (Neuchâtel—Paris: Delachaux & Niestlé, 1965, 19.50 F), 187 pp. Bibliography. Indexed.

The introduction to C's study of *doxa* in Paul explores the reasons for Paul's choice of this term, one of which is his audience of Christians living in a Hellenistic milieu. The body of the work traces the history of salvation as it evolves in Pauline thought; the central chapter concerns the Lord's abandonment of glory and its consequences for the present condition of humanity. C does not compare at any length the Johannine perspective of *doxa* nor does he treat the mystery-religion aspects of the term.

G. DAUTZENBERG, *Sein Leben bewahren. Psychē in den Herrenworten der Evangelien*, Studien zum Alten und Neuen Testament, Band XIV (Munich: Kösel-Verlag, 1966, paper DM 26), 181 pp. Bibliography. Indexed.

Working from the Hebrew background of *nephesh*, D's dissertation, presented at the Julius-Maximilians-Universität in Würzburg, investigates the meaning of *psychē* in the words of Jesus recorded in the Gospels. Thirteen occurrences of this term are examined in context and found to mean "life" in a very concrete, vital, sense related to faith.

I. DE LA POTTERIE, S.J., AND S. LYONNET, S.J., *La vie selon l'Esprit. Condition du Chrétien*, Unam Sanctam 55 (Paris: Cerf, 1965, paper 22.20 F), 285 pp.

Two professors of the Pontifical Biblical Institute in Rome investigate the Johannine and Pauline perspectives of the condition of a Christian. The opening chapters (de la Potterie) study the origin and meaning of *laikos* and then "birth of water and the Spirit" in Jn 3:5, *anomia* in 1 Jn 3:4, the Paraclete, and anointing in 2 Cor 1:21-22 and 1 Jn 2:20, 27. Lyonnet then discusses the Pauline understanding of liberty and the law of the Spirit which prepares the way for de la Potterie's treatment of the Christian's impeccability (1 Jn 3:6-9). Lyonnet presents three concluding chapters on vocation, perfection and apostolate (2 Cor 12:9).

*The God of Israel, the God of Christians. The Great Themes of Scripture*, ed. J. Giblest, trans. K. Sullivan, R.C.S.J., Deus Books (Glen Rock, N.J.: Paulist Press, 1966, paper \$4.95), x and 261 pp.

A series of essays on OT and NT themes [cf. *NTA* 6 (2, '62) p. 275], the collection is now in paperback format.

E. M. B. GREEN, *The Meaning of Salvation* (Philadelphia: Westminster Press, 1966, \$4.50), 256 pp. Indexed.

Central to Christianity, the concept of salvation is often poorly understood; the term suffers from a variety of analogous uses. Green (tutor and registrar of the London College of Divinity) examines the *yeshā'—sōtēria* roots and their cognates and how they were used by the biblical writers. Two opening chapters examine the OT evidence. There follow two on the NT background (1st-century Jewish and Greco-Roman) and then separate treatments of the Baptist's preaching, Jesus' teaching, the Evangelists, early preaching, Paul, etc. The closing chapter considers the biblical concept of salvation in its relation to healing, universalism, perseverance and modern man.

P. GRELOT, *Bible et Théologie. L'Ancienne Alliance—Écriture Sainte, Le Mystère Chrétien, Théologie Dogmatique* (Paris—Tournai: Desclée, 1965, paper 12 F), xvi and 207 pp. Indexed.

G presents in a more elementary and condensed form, without theses, his two dogmatic treatises, *Sens chrétien de l'Ancien Testament* [cf. *NTA* 7 (3, '63) p. 386] and *La Bible, Parole de Dieu* [cf. *NTA* 10 (3, '66) p. 415]. Topics treated are Church tradition about the OT, the OT and the economy of salvation, institutions, history and prophecy in the OT, inspiration, canon and interpretation of Scripture.

E. HAULOTTE, S.J., *Symbolique du vêtement selon la Bible*, *Théologie* 65 (Paris: Aubier, 1966, paper), 352 pp., 44 figs. Indexed.

Garments and vestments, as actually worn and as used in metaphors, are studied in the OT and the NT. An investigation of vestments as symbolic of divine, cosmic order in different periods of Israel's history is followed by an analysis of clothes as symbolic of the person's office and relation to the community. Finally, clothes in the NT are used as symbols of spiritual realities, e.g., the wedding garment and St. Paul's armor of God. The covering of women's heads in Church (1 Cor 11:1-16) is also treated.

W. KRAMER, *Christ, Lord, Son of God*, trans. B. Hardy, *Studies in Biblical Theology*, No. 50 (Naperville, Ill.: Allenson, 1966, paper \$4.95), 237 pp. Bibliography. Indexed.

No changes have been introduced in the text of K's extended study of the titles applied to Jesus by Paul. A few additions have been made to the bibliography. The German original appeared in 1963 [cf. *NTA* 8 (1, '63) p. 155].



R. LATOURELLE, S.J., *Theology of Revelation* (Staten Island, N.Y.: Alba House, 1966, \$9.50), 508 pp. Bibliography.

Two sections have been added to L's original text [cf. *NTA* 8 (1, '63) p. 159] for the English version: (1) a section on Hebrews and (2) a whole chapter on Vatican II's constitution on revelation.

G. MORAN, F.S.C., *Catechesis of Revelation*, Studies in Religious Education (New York: Herder & Herder, 1966, \$4.50), 174 pp. Bibliography. Indexed.

As a sequel to his *Theology of Revelation* [cf. *NTA* 10 (3, '66) p. 417], M presents some pastoral deductions for catechetical theory and practice.

J. A. MUIRHEAD, *Education in the New Testament*, Monographs in Christian Education, No. 2 (New York: Association Press, 1965, paper \$2.50), 94 pp.

One of a new series to explore various theological, sociological and other aspects of Christian education, the present volume provides a theological basis in Scripture for the understanding of religious education. By producing evidence from Thessalonians and the Pastorals, M shows that teaching, which was always related to Christ, is an indispensable activity of the Church.

J. RATZINGER, *The Open Circle. The Meaning of Christian Brotherhood*, trans. W. A. Glen-Doeple (New York: Sheed & Ward, 1966, \$3.50), 128 pp.

Originally published in 1960 as *Die christliche Brüderlichkeit* (Munich: Kösel-Verlag), R's study opens with a consideration of the idea of brotherhood in pre- and non-Christian circles, then traces the development of the idea through the NT and the Fathers, and finally synthesizes the data while pointing out that faith is the foundation of brotherhood, universalism its ultimate goal.

L. RICHARD, *The Mystery of the Redemption*, trans. J. Horn (Baltimore—Dublin: Helicon, 1966, \$5.95), 358 pp. Bibliography.

Translated from the thorough 1959 revision (*Le mystère de la Rédemption*) of his earlier study of the doctrine of the redemption (*Le dogme de la Rédemption*, 1932), R's study seeks to shift the perspective in Catholic dogmatic thought from the Anselmian stress on satisfaction. More than half the book is given over to an exegetical and historical survey of the scriptural and patristic data. Some 60 pages treat the Synoptics, Pauline and Johannine perspectives. The second part of the book offers a doctrinal synthesis centered on the *agapē* of God.

J. P. SCHANZ, *The Sacraments of Life and Worship*, Contemporary College Theology Series (Milwaukee: Bruce, 1966, cloth \$4.75, paper \$2.50), xxii and 310 pp. Bibliography. Indexed.

Throughout S's college textbook on the sacraments, special attention is paid to the NT data, not only on baptism and the Eucharist, but also on the whole of the paschal mystery in the light of salvation-history. The book is one of a series of texts edited by J. F. Devine, S.J., and R. Rousseau, S.J.

L. SCHEFFCZYK, *Man's Search for Himself. Modern and Biblical Images* (New York: Sheed & Ward, 1966, \$3.95), 176 pp. Bibliography.

A translation of his 1964 original, *Der moderne Mensch vor dem biblischen Menschenbild* (Freiburg: Herder), S's study confronts the Christian biblical image of man with the understanding of man found in modern philosophies. The NT section of his monograph ("New Creation in Christ") treats its OT heritage, the reshaping power of divine love (Gospels), the "old" and "new" man and union with Christ (Paul) and "opening the future to man" (NT eschatology).



*Théologie historique* (Paris: Beauchesne, 1966)

4. J. COLSON, *Ministre de Jésus-Christ ou le sacerdoce de l'Évangile* (paper 50.88 F), 391 pp. Indexed.
5. J. DANIÉLOU, *Études d'exégèse judéo-chrétienne (Les Testimonia)* (paper 21.58 F), 188 pp. Indexed.

Colson studies the question whether and in what degree the NT justifies the early Church's ascribing a priestly character to its ministers. He then examines Hebrews' doctrine of Christ the high priest of the New Covenant and investigates the extent to which the NT links Christ as high priest with the hierarchy of the community.

Daniélou concentrates on certain OT quotations (*testimonia*) as they appear in the NT, the primitive Church and the Fathers. The early Christians quoted these passages very freely, sometimes combined several texts and added explanatory glosses, convinced that they were thus bringing out the true meaning of the OT. The method, common among the rabbis of that age, proves the existence of a Jewish-Christian exegesis.

G. Voss, O.S.B., *Die Christologie der lukanischen Schriften in Grundzügen*, *Studia Neotestamentica*, *Studia II* (Bruges—Paris: Desclée de Brouwer, 1965, paper 210 Bel. fr.), 219 pp. Bibliography. Indexed.

The author of this dissertation (Würzburg, 1963) first establishes the legitimacy of the undertaking, then investigates in detail the Lukan presentation of Jesus' work as a revelation of the kingdom of God, the kingly overtones of *sōtēr* and *kyrios*, Lk 19:28-38, the Infancy Narrative, Jesus' baptism, temptation, Last Supper, Passion and death. A major part of the study concerns Jesus' exaltation (Acts 2) and His role as eschatological prophet. V sums up his work by considering the exemplary and ontic *Moment* in the Lukan Christology and its anthropocentric and personal character. He concludes to the original unity of full manhood and divine filiation in the person of Jesus.

H. E. WEBER, *Gesammelte Aufsätze*, ed. U. Seeger, Theologische Bücherei, Band 28 (Munich: Chr. Kaiser Verlag, 1965, paper DM 16), 303 pp. Bibliography.

Among the collected papers of the late professor of systematic theology at Halle and Bonn are several that would interest NT scholars and students: on faith and the word (1932), on the unity of the Church according to the NT and the ecumenical task of Evangelical theology (previously unpublished) and on property according to the NT (1949). Other articles are mainly concerned with doctrinal and/or ecumenical issues.

H. WENZ, *Die Ankunft unseres Herrn am Ende der Welt. Zur Überwindung des Individualismus und des blossen Aktualismus in der Eschatologie R. Bultmanns und H. Brauns*, *Arbeiten zur Theologie*, I. Reihe, Heft 21 (Stuttgart: Calwer Verlag, 1965, paper DM 6.80), 64 pp.

The major types of eschatology (consequent, salvation-history, *hic et nunc*, etc.) are first subjected to criticism by W, who then comments on the *dass*, the how and the what of the last day (vs. H. Braun) and takes issue with R. Bultmann's individualizing of the eschatological. He lastly considers individual, social and universal eschatology and their relation to the great intellectual movements and teachings of today.

H. WIESEMANN, *Das Heil für Israel. Was sagt darüber das Neue Testament?* (Stuttgart: Calwer Verlag, 1965, paper DM 9.80), 224 pp. Bibliography. Indexed.

Faced with the existence of the State of Israel since 1948, how does the Christian (especially the German Pietist) now read the NT teaching on the



Jews? After some preliminary reflections on the fulfillment of OT promises, a plea for a literal interpretation of the NT and a detailed survey of which OT prophecies were fulfilled in the NT, the author investigates the principal NT texts relative to Israel's salvation and how the first two centuries then interpreted this data. He concludes that there is no NT foundation for any contemporary Israelite kingdom and that the only salvation for Jews is through Jesus Christ.

## THE WORLD OF THE NEW TESTAMENT

W. F. ALBRIGHT, *New Horizons in Biblical Research. The Whidden Lectures for 1961* (New York—London: Oxford University Press, 1966, \$1.70), ix and 51 pp.

In these Whidden Lectures, delivered at McMaster University, Ontario, Canada, Albright spoke first of archaeology and Israelite tradition, then discussed the ancient Israelite mind in its environmental context (empirical logic and demythologizing), and finally treated NT research since the discovery of the Dead Sea Scrolls and the Nag Hammadi MSS.

K. BAUS, *From the Apostolic Community to Constantine*, Handbook of Church History I (Freiburg: Herder; London: Burns & Oates, 1965, 90 s. or \$12.50), xxiii and 523 pp. Bibliographies. Indexed.

The appearance in English of the huge Jedin *Handbuch* commences with Baus' volume on the first four centuries [cf. *NTA* 8 (3, '64) p. 483]. The lengthy bibliographical discussions of the original edition are included (with supplementary titles through 1964), as well as Jedin's general introduction. The editor of the English edition, J. P. Dolan, notes the value of the work in that it "focuses considerable attention on all that expresses or reflects [the early Church's] internal life."

*Biblical Motifs. Origins and Transformations*, ed. A. Altmann, Philip W. Lown Institute of Advanced Judaic Studies, Studies and Texts: Vol. III (Cambridge, Mass.: Harvard University Press, 1966, \$7.50), 251 pp., 2 plates. Indexed.

The nine essays of the present volume from the Lown Institute of Brandeis University, Massachusetts, are all on OT topics (Leviathan, the divine warrior, symbolism in Gen 14, cursing of Canaan, Job, etc.), but NT scholars will find interest in S. Talmon's paper on the "desert motif" in the Bible and the Dead Sea Scrolls and E. R. Goodenough's article on the Greek garments on Jewish heroes in the Dura synagogue (2 plates).

W. BOUSSET, *Die Religion des Judentums im späthellenistischen Zeitalter*, ed. H. Gressmann, Handbuch zum Neuen Testament 21 (4th ed.; Tübingen: Mohr-Siebeck, 1966, cloth DM 47, paper 42), xv and 576 pp. Indexed.

For this reprinting of the third (1925) edition of Bousset-Gressmann, E. Lohse has written a brief foreword which provides a survey of several decades of scholarship on NT Jewish backgrounds. The text of the third edition remains unaltered.

H. CHADWICK, *Early Christian Thought and the Classical Tradition. Studies in Justin, Clement, and Origen* (New York: Oxford University Press, 1966, \$4.00), 174 pp. Indexed.

The Hewett Lectures of 1962, "Alexandrian Theology: A Reappraisal," have been revised and adapted for the general reader. The perennial issue of Christianity's confrontation with secular culture is investigated in the controversies which involved Justin, Clement and Origen.

A. DEISSMANN, *Light from the Ancient East. The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, trans. L. R. M. Strachan, Limited Editions Library (Grand Rapids: Baker Book House, 1965, \$7.95), xxxii and 535 pp., 85 figs. Indexed.

The publication in 1908 of D's survey and analysis of Greek inscriptions, papyri and ostraca marked the opening of a new era in understanding "biblical Greek." The present reprint is from the 1927 English version (of the 1922 4th German edition). After a cursory presentation of the texts, D discussed at length their implications for NT philology, literary development and social and religious history. A final chapter outlined the then future work for philologists and theologians. Eleven appendixes provide detailed treatment of a number of the texts.

O. GIGON, *Die antike Kultur und das Christentum* (Gütersloh: Gerd Mohn, 1966, paper DM 19.80), 181 pp.

In a review of the cultural history of Christianity, various aspects of the Roman world are described: political structure, philosophy, poetry, science, official cult, and mystery religions. Then, the polemics against Christianity and Augustine's reply, the *City of God*, are explored. G does not delay over special problems and writes for the nontechnical reader.

E. J. GOODSPEED, *A History of Early Christian Literature*, rev. R. M. Grant (Chicago: University of Chicago Press, 1966, cloth \$5.95, paper \$1.95), ix and 214 pp. Bibliography. Indexed.

In revising Goodspeed's 1942 handbook, Grant has tried to retain "as much of the Goodspeed flavor as possible," while incorporating data on recent discoveries and modifying to some extent Goodspeed's arrangement. In particular, Grant has altered the sequence of NT books to coincide with recent scholarly opinion on the development of the canon. He has also added a new chapter on Eusebius.

P. M. KATZ, *The Bible: Myth or Reality? A New Look at an Old Book*, An Exposition-Testament Book (New York: Exposition Press, 1966, \$4.50), 153 pp. Bibliography.

Rabbi Katz writes a popular introduction to the books of the OT for the educated layman.

R. A. KRAFT, *Barnabas and the Didache*, The Apostolic Fathers. A New Translation and Commentary, Vol. III (New York—London: Thomas Nelson, 1965, \$5.00), xx and 188 pp. Bibliography. Indexed.

The third volume of this new version of the Apostolic Fathers departs somewhat from the length and format of the first two [cf. *NTA* 10 (3, '66) p. 432] in order to include a wealth of parallels from other ancient literature. K's introduction opens with some notions on Barnabas and the *Didache* as "evolved literature," and a discussion of the "two ways tradition" in each. Then for each in turn the author investigates (1) sources, (2) history of redaction, (3) type of Christianity behind the writings and (4) higher criticism. His translation then follows, with a critical apparatus and explanatory notes. *NTA* readers will recognize the author as our abstractor (RAK).

A. R. C. LEANEY, *The Rule of Qumran and Its Meaning. Introduction, translation and commentary*, The New Testament Library (Philadelphia: Westminster Press, 1966, \$7.50), 310 pp. Bibliography. Indexed.

The author prefaces his translation and paragraph-by-paragraph commentary of 1QS with a 100-page introduction covering (1) a general consideration of



man and the universe (astronomy, calendar, philosophy) in the Qumran view and (2) a survey of the sectarian theology (spirit, the two spirits, God and revelation, the place of the sun, the calendar). He then briefly discusses the text, composition, date, etc., of the MSS. Among his multiple aims he lists: to show how 1QS fits into its historical setting and to show its relevance for the NT. L is presently reader in theology at the University of Nottingham.

R. LOEWE, *The Position of Women in Judaism* (London: S. P. C. K., 1966, paper 12 s. 6 d.), 63 pp. Bibliography. Indexed.

The currently debated question of the ordination of women in the Church led the Archbishop of Canterbury to commission this sketch of the position occupied by women in Judaism. The author studies first the source material, then some sociological determinants, before going on to evaluate women's position from the haggada and halakah.

G. PALMER, *Quest for the Dead Sea Scrolls* (New York: John Day, 1965, \$3.29), 96 pp., illustrated. Bibliography. Indexed.

The discovery, adventure and importance of the Qumran scrolls are here described in simple language for children in order to stimulate them to further reflection and inquiry.

*Recent Progress in Biblical Scholarship* (Boars Hill, Oxford: Lincombe Lodge Research Library, 1965, 15 s.), 84 pp. Bibliographies.

Two articles comprise this slim volume of the Richard Kronstein Foundation for the Promotion of Jewish and Cognate Studies: (1) an appreciation of P. E. Kahle by A. Díez Macho (culled mostly from an extensive correspondence between the two) and (2) a review by R. Meyer of A. Sperber's latest studies on Masoretic Hebrew.

H. R. SMID, *Protevangelium Jacobi. A Commentary*, trans. G. E. van Baaren-Pape, *Apocrypha Novi Testamenti*, No. 1 (Assen: van Gorcum, 1965, 25 gld.), 200 pp. Bibliography. Indexed.

No commentary on the *Protevangelium of James* has appeared since É. Amann's in 1910. To supply for this lack S offers a new one which prints the Tischendorf MS, from his *Evangelia Apocrypha* (Leipzig, 1876), alongside Testuz' text from *Papyrus Bodmer V. Nativité de Marie* (Cologny-Geneve, 1958). The Introduction discusses the text and its transmission, relation of language and theme between the LXX and the *Protevangelium*, the latter's pseudonymity and purpose (glorification of the Virgin Mary), its place and date (possibly Syria in the second half of the second century). The almost word-by-word commentary makes generous use of LXX and NT parallels, examines the text-critical problems and adduces data from later apocryphal writings. Four appendixes treat (1) method of counterpoint, (2) *daphnē*, (3) transitions from third to first person and (4) death of Zacharias.

H. L. STRACK AND P. BILLERBECK, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Band I: *Das Evangelium nach Matthäus* (4th ed.; Munich: C. H. Beck, 1965, cloth DM 75, paper 67), viii and 1055 pp.

A fourth unaltered edition of the Strack-Billerbeck first (double-) volume (1926; 3rd ed. 1961) attests to the perennial value of the opus. Though no attempt has been made to incorporate more recent work through either appendixes or supplementary footnotes, the volume is still in great demand. It offers a wealth of detailed Jewish background material for the understanding not only of Mt but also of the other Gospels. The indexes were published in 1961 [cf. *NTA* 6 (3, '62) p. 412] and re-published two years later.

Y. YADIN, *The Ben Sira Scroll from Masada. With Introduction, Emendations and Commentary* (Jerusalem: Israel Exploration Society and The Shrine of the Book, 1965, \$6.00 or 42 s.), 49 pp., 9 plates.

Of immense interest to both OT and NT scholars, the oldest MS of Ben Sira, discovered by Yadin and his team in the course of their excavations at Masada in 1964, was given preliminary publication in *Eretz-Israel*, VIII (Sukenik Memorial), and it is this preliminary report which is here published in book form (in both English and Hebrew) on the occasion of the opening of the Shrine of the Book in Jerusalem, April, 1965. Y's introduction describes the discovery of the text, the condition of the scroll and the peculiarities of the copyist's style (including his errors), as well as of the script (paleographically dated at the first half of the first century B.C.) and discusses at length the Ben Sira MS problem. The full text of the scroll is then presented with paleographical notes and a commentary which deals primarily with a comparison of variants and attempted restorations. Full plates of the complete scroll and a restored text in Hebrew with a matching English translation complete the volume.

J. ZANDEE, *Het evangelie der waarheid, een gnostisch geschrift*, Carillon-reeks, No. 40 (Amsterdam: ten Have, 1965, paper 1.95 gld.), 128 pp. Bibliography.

The opening chapters of this paperback introduction to the *Gospel of Truth* acquaint the general reader with the history of the discovery of the Nag Hammadi MSS, the general nature of Gnosticism and the Valentinian school. There follows an analysis of the text (contents, division and lengthy commentary) plus a closing chapter on gnosis in today's philosophical schools.

#### ADDITIONAL BOOKS RECEIVED

G. W. ANDERSON, *The History and Religion of Israel*, The New Clarendon Bible, Old Testament, Vol. I (New York: Oxford University Press, 1966, \$3.75), xi and 210 pp., 21 photos, 2 maps. Indexed.

R. H. BAINTON, *Christendom. A Short History of Christianity and Its Impact on Western Civilization*, Vol. I: *From the Birth of Christ to the Reformation*, Harper Torchbooks/The Cloister Library, TB 131 N (New York: Harper & Row, 1966, paper \$2.45), viii and 274 pp., 92 illustrations. Bibliography. Indexed.

S. BIERSTED, *A Humanist's View of Religion. The Sword of the Spirit* (New York: Philosophical Library, 1966, \$4.50), 151 pp.

M. BRAUN, *Reformation des Theologie-Studiums* (Hamburg: Herbert Reich Evangelischer Verlag, 1966, paper DM 10), 131 pp. Bibliography.

M. BUBER, *The Origin and Meaning of Hasidism*, trans. and ed. M. Friedman, Harper Torchbooks/The Temple Library, TB 835 K (New York: Harper & Row, 1966, paper \$1.75), 254 pp.

P. CHRISTIAN, *Lob der Heiligen Gottes*, Sammlung Lob und Dank (Munich: Verlag Ars Sacra, 1965, DM 5.20), 32 pp., 15 color illustrations.

*Concilium. Theology in the Age of Renewal* (New York—Glen Rock, N.J.: Paulist Press, 1966, \$4.50 each).

Vol. 14, Ecumenical Theology: *Do We Know the Others?*, ed. H. Küng, ix and 180 pp.

Vol. 16, Fundamental Theology: *Is God Dead?*, ed. J. Metz, viii and 181 pp.



G. CONSTANT, *The Reformation in England. The English Schism and Henry VIII, 1509-1547*, trans. R. E. Scantlebury, Harper Torchbooks/The Cathedral Library, TB 314 S (New York: Harper & Row, paper \$3.45), xi and 531 pp. Bibliography. Indexed.

*Encounter Today*. 1 (1, '66) 54 pp. Published for the last few years as *The Jews and Ourselves*, this quarterly on Judaism and Christianity in the contemporary world aims to "supply Catholics and especially teachers with up-to-date information concerning modern Judaism and Christianity." \$2.00 or 8 s. per year from 61 rue Notre-Dame-des-Champs, 75-Paris, 6, France.

K. FRIEDRICHSSEN, *God's Truth Made Simple*, Moody Giants No. 46 (Chicago: Moody Press, 1966, paper), 256 pp., illustrated.

*Genesis. The N. J. V. Translation*, Harper Torchbooks/The Temple Library, TB 836 G (New York: Harper & Row, 1966, paper \$1.25; Philadelphia: The Jewish Publication Society of America), xxviii and 96 pp. As an introduction, this printing of the New Jewish Version of Genesis includes H. M. Orlinsky, "The New Jewish Version of the Torah: Toward a New Philosophy of Bible Translation," *JournBibLit* 82 (3, '63) 249-264.

*Gottes reiche Gaben. Eine Text-Auslese* (Munich: Ars Sacra, 1965, DM 10.80), 196 pp. Indexed.

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